

# DOCUMENT RESUME

ED 068 424

SO 004 887

AUTHOR Hoopes, Davis S., Ed.  
 TITLE Readings in Intercultural Communication, Volume II.  
 INSTITUTION Pittsburgh Univ., Pa. Regional Council for International Education.  
 PUB DATE Jun 72  
 NOTE 192p.  
 EDRS PRICE MF-\$0.65 HC-\$6.58  
 DESCRIPTORS \*College Programs; Communication Skills; Cross Cultural Studies; \*Cross Cultural Training; \*Cultural Awareness; \*Culture Conflict; Culture Contact; Foreign Culture; Foreign Students; \*Intercultural Programs; Intergroup Education; International Education; Program Descriptions; Workshops  
 IDENTIFIERS \*Intercultural Communication

## ABSTRACT

The second volume contains five articles on the theory of culture conflict, four perspectives on intercultural communications workshop programs, and seventeen syllabi courses on or related to intercultural communications in higher education. This volume attempts to bring about a more worldly perspective in universities and in the nation itself. The articles on theory deal primarily with culture shock in relation to problems of adjustment in a new cultural environment, cross cultural learning experiences, learning processes in an intercultural setting, difficulties in interpersonal communication, and informant-interaction training in the foreign language classroom. Practical exercises, ideas, and resources are given for those concerned with developing college cultural sensitivity programs in the second part of the publication. The last section outlines existing intercultural communication college programs dealing with problems and processes of culture change due to culture contacts and thereby describes ways in which to help students develop intercultural communication skills. Also listed in the program descriptions are student activities, texts, and supplemental bibliographies. (SJM)

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READINGS IN INTER-  
CULTURAL COMMUNICATION

VOLUME II

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Published under a grant from the National Association for Foreign Student Affairs  
and the Bureau of Educational and Cultural Affairs of the U.S. Department of  
State. Single copies free upon request.

Regional Council for International Education  
1101 Bruce Hall, University of Pittsburgh  
Pittsburgh, Pennsylvania 15213

June, 1972

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We will also encourage the continued acquisition and distribution of fugitive and informally published materials and the development of bibliographic and resource guides. We are pleased that new work on bibliography is being undertaken at the University of Pittsburgh and that a number of persons are readying books in the field of intercultural communication for publication.

The intercultural communications information network which has been responsible for the publication of this volume also publishes the newsletter Communique and provides direct response to inquiries about the field of intercultural communications. Persons may write directly to the editor for information or assistance. Persons not already receiving Communique will be placed on the mailing list upon request.

David S. Hoopes

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THEORY

CULTURE SHOCK AND THE PROBLEM OF  
ADJUSTMENT TO NEW CULTURAL ENVIRONMENTS

By Dr. Kalvero Oberg\*

We would like to make a few remarks about culture shock, a malady which afflicts most of us to some degree. We might almost call culture shock an occupational disease of many people who have been suddenly transplanted abroad.

Culture shock is brought on by the anxiety that results from losing all our familiar signs and symbols of social intercourse. These signs or cues include the thousand and one ways in which we orient ourselves to the situations of daily life: when to shake hands and what to say when we meet people, when and how to give tips, how to give orders to servants, how to make purchases, when to accept and when to refuse invitations, when to take statements seriously and when not. Now these cues which may be words, gestures, facial expressions, customs, or norms are acquired by all of us in the course of growing up and are as much a part of our culture as the language we speak or the beliefs we accept. All of us depend for our peace of mind and our efficiency on hundreds of these cues, most of which we are not consciously aware.

Now when an individual enters a strange culture, all or most of these familiar cues are removed. He or she is like a fish out of water. No matter how broadminded or full of good will he may be, a series of props have been knocked from under him. This is followed by a feeling of frustration and anxiety. People react to the frustration in much the same way. First, they reject the environment which causes the discomfort: "The ways of the host country are bad because they make us feel bad." When Americans or other Foreigners in a strange land get together to grouse about the host country and its people, you can be sure they are suffering from culture shock. Another phase of culture shock is regression. The home environment suddenly assumes a tremendous importance. To an American everything American becomes irrationally glorified. All the difficulties and problems are forgotten and only the good things back home are remembered. It usually takes a trip home to bring one back to reality.

Some of the symptoms of culture shock are: excessive concern over cleanliness and the feeling that what is new and strange is "dirty." This could be in relation to drinking water, food, dishes, and bedding: fear of physical contact with attendants or servants: a feeling of helplessness and a desire for dependence on long-term residents of one's own nationality: irritation of delays and other minor frustrations, out of proportion to their causes: delay and outright refusal to learn the language of the host country: excessive fear of being cheated, robbed, or injured; great concern over minor pains and eruptions of the skin: and finally, that terrible longing to be back home, to be in familiar surroundings, to visit one's relatives, and in general, to talk to people who really "make sense."

Individuals differ greatly in the degree in which culture shock affects them. Although it is not common, there are individuals who cannot live in foreign countries. Those who have seen people go through a serious case of culture shock and

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\*An edited talk made some years ago by Dr. Oberg, Anthropologist, Health, Welfare and Housing Division US AID/Brazil.



on to a satisfactory adjustment can discern steps in the process. During the first few weeks most individuals are fascinated by the new. They stay in hotels and associate with nationals who speak their language and are polite and gracious to foreigners. This honeymoon stage may last from a few days or weeks to six months, depending on circumstances. If one is a very important person, he or she will be shown the show places, will be pampered and petted, and in a press interview will speak glowingly about the progress, goodwill, and international amity, and if he returns home may well write a book about his pleasant if superficial experience abroad.

But this "Cock's tour" type of mentality does not normally last if the foreign visitor remains abroad and has seriously to cope with real conditions of life. It is then that the second stage begins, characterized by a hostile and aggressive attitude towards the host country. This hostility evidently grows out of the genuine difficulty which the visitor experiences in the process of adjustment. There is mail trouble, school trouble, language trouble, house trouble, transportation trouble, shopping trouble, and the fact that people in the host country are largely indifferent to all these troubles. They help, but they just don't understand your great concern over these difficulties. Therefore, they must be insensible and unsympathetic to you and your worries; the result, "I just don't like them." You become aggressive, you band together with your fellow countrymen and criticize the host country, its ways, and its people. But this criticism is not an objective appraisal but a derogatory one. Instead of trying to account for conditions as they are through an honest analysis of the actual conditions and the historical circumstances which have created them, you talk as if the difficulties you experienced are more or less created by the people of the host country for your special discomfort. You take refuge in the colony of your countrymen and its cocktail circuit, which often becomes the fountain-head of emotionally charged labels known as stereotypes. This is a peculiar kind of invidious shorthand which caricatures the host country and its people in a negative manner. The "dollar grasping American" and the "indolent Latin American" are samples of mild forms of stereotypes. The use of stereotypes may salve the ego of someone with a severe case of culture shock, but certainly does not lead to any genuine understanding of the host country and its people. This second stage of culture shock is in a sense a crisis in the disease.

As the visitor succeeds in getting some knowledge of the language and begins to get around by himself, the beginning of his adjustment the new cultural environment is taking place. He may still have difficulties, but he takes a "This is my cross and I have to bear it" attitude. Usually in this stage the visitor begins to become interested in the people of the host country. His sense of humor begins to assert itself. Instead of criticizing, he jokes about the people and even cracks jokes about his or her own difficulties. He or she is now on the way to recovery. And there is also the poor devil who is worse off than yourself whom you can help which in turn gives you confidence in your ability to speak and get around.

In the final stage of adjustment, the visitor accepts the customs of the country as just another way of living. He can operate within the new milieu without a feeling of anxiety, although there are moments of strain. Only with a complete grasp of all the cues of social intercourse will this strain disappear. For a long time the individual will understand what the national is saying, but he is not always sure what the national means. With a complete adjustment, you not only accept the foods, drinks, habits, and customs, but actually begin to enjoy them. When you go on home leave, you may even take things back with you, and if you leave for good, you generally miss the country and the people to whom you have become accustomed.

It might be well to point out that the difficulties which the newcomer experiences are very real. If individuals come to a tropical area from a temperate one, they quite often suffer from intestinal disturbances. Strange foods sometimes upset people. In Rio, for instance, water and power shortages are very real. When these physical difficulties are added to those arising from not knowing how to communicate and the uncertainties presented by strange customs, the consequent frustrations and anxieties are understandable. In the course of time, however, an individual makes his adjustment: you do what is essential about water, food, and other minutiae of daily life. You adapt yourself to water and power shortages and to traffic problems. In short, the environment does not change. What has changed is your attitude towards it. Somehow it no longer troubles you, you no longer project your discomforts onto the people of the host country and their ways. In short, you get along under a new set of living conditions.

Another important point worth considering is the attitude of others to a person suffering from culture shock. If you are frustrated and have an aggressive attitude to the people of the host country, they will sense this hostility and, in many cases, response moves from a preliminary phase of ingratiation to aggressive ridicule and on to avoidance. To your own countrymen who are well adjusted you become somewhat of a problem. As you feel weak in the face of the host country people, you tend to wish to increase your dependence on your fellow countrymen much more than is normal. Some will try to help you, others will not. The better your fellow countryman understands your condition, the better he is able to help you. But the difficulty is that culture shock has not been studied carefully enough for people to help you in an organized manner, and you continue to be considered a bit queer, until you adjust yourself to the new situation. In general, we might say that until an individual has achieved a satisfactory adjustment, he is not able to fully play his part on the job or as a member of the community. In a sense he is a sick person with a mild or severe case of culture shock as the case may be. Although we are not certain, we think culture shock affects wives more than it does their husbands. The husband has his professional duties to occupy him, and his activities may not differ too much from what he has been accustomed to. The wife, on the other hand, has to operate in an environment which differs much more from the milieu in which she grew up: consequently the strain on her is greater.

In an effort to get over culture shock, we think there is some value in knowing something about the nature of culture and its relationship to the individual. In addition to living in a physical environment, an individual lives in a cultural environment, consisting of man-made physical objects, social institutions, and ideas and beliefs. An individual is not born with culture but only with the capacity to learn it and use it. There is nothing in a new-born child which dictates that it should eventually speak Portuguese, English, or French, nor that he eat with a fork in his left hand rather than in the right, or use chop sticks. All these things the child has to learn. Nor are the parents responsible for the culture which they transmit to their young. The culture of any people is the product of history and is built up over time largely through processes which are, as far as the individual is concerned, beyond his awareness. It is by means of culture that the young learn to adapt themselves to the physical environment and to the people with whom they associate. And as we know, children and adolescents often experience difficulties in this process of learning and adjustment. But once learned, culture becomes a way of life, the sure, familiar largely automatic way of getting what you want from your environment, and, as such, it also becomes a value. People have a way of accepting their culture as the best and the only way of doing things. This is perfectly normal and understandable. To this attitude we give the name ethnocentrism, a belief that your culture, your race, and your nation form the center

of the world. Individuals identify themselves with their own group and its ways to the extent that any critical comment is taken as an affront to the individual as well as to the group. If you criticize my country, you are criticizing me. If you criticize me, you are criticizing my country. Along with this attitude goes the tendency to attribute all individual peculiarities as national characteristics. For instance, if an American does something odd or antisocial in a foreign country, which back home would be considered a perfectly individual act, this is now considered a national trait. Instead of being censured as an individual, his country is censured. It is thus best to recognize that ethnocentrism is a characteristic of national groups. If a national criticizes some aspect of his own culture, the foreigner should listen but not enter into the criticism.

We mentioned a moment ago that specific cultures are the products of historical development and can be understood, not by referring to the biological or psychological peculiarities of its human carriers, but to an understanding of the antecedent and the concomitant elements of the culture themselves. Brazil and the United States, for instance, have different cultural origins and different culture histories, which account for present-day differences. In this case, however, the differences are not great, both cultures being parts of Western civilization. It might be useful to recognize here that the study of culture per se is not the study of individuals. Psychology is the study of individual personality. Sociology is the study of groups and group behavior. The student of culture studies, not human individuals, but the inter-relationships of cultural forms like technologies, institutions, idea and belief systems. In this talk we are interested not so much in the study of culture as such, but its impact upon the individual under special conditions.

Now, any modern nation is a complex society with corresponding variations in culture. In composition, it is made up of different ethnic groups: it is stratified into classes: it is differentiated into regions; it is separated into rural and urban settlements, each having its distinctive cultural characteristics. Yet, superimposed upon these differences are the common elements of official language, institutions, and customs which knit it together to form a nation.

These facts indicate that it is not a simple matter to acquaint oneself with the culture of a nation. Similarly the culture of one's own nation is complex. It, too, differs by region and class. Americans, for instance, who go abroad in various governmental and business capacities, are usually members of the middle class and carry the values and aspirations of this class, some of which are an accent on the practical or utilitarian work as a means of personal success, and suspicion of personal authority. Accustomed to work in large hierarchical institutions like business corporations, governmental agencies, or scientific foundations which have a life of their own and persist in time, Americans tend to become impersonal. Individuals, no matter how able, are replaceable parts in these large institutions. To Americans, personalism, which emphasizes a special individual, like a political leader or a business leader or religious leader as solely responsible for the existence and success of an institution, is somewhat strange. To the American it is the organization. This difference in interpersonal relationships often becomes at least a minor shock. A new patterns has to be established which takes into consideration class society, the symbols of individual status, the importance of family relationships, and the different importance given to work, to leisure, and to the values people strive for.

These rather sketchy remarks are for the purpose of showing how important an objective treatment of your cultural background and that of your new environment is for the understanding of culture shock. There is a great difference in knowing what is the cause of your disturbance and not knowing. Once you realize that your trouble is due to your own lack of understanding of other people's cultural background and your own lack of the means of communication rather than the hostility of an alien environment, you also realize that you yourself can gain this understanding and these means of communication. And the sooner you do this, the sooner culture shock will disappear.

The question now arises, what can you do to get over culture shock as quickly as possible? The answer is to get to know the people of the host country. But this you cannot do with any success without knowing the language, for language is the principal symbol system of communication. Now we all know that learning a new language is difficult, particularly to adults. This task alone is quite enough to cause frustration and anxiety, no matter how skillful language teachers are in making it easy for you. But once you begin to be able to carry on a friendly conversation with your maid, your neighbor, or to go on shopping trips alone, you not only gain confidence and a feeling of power, but a whole new world of cultural meanings opens up for you. You begin to find out what and how people do things and what their interests are. These interests, people usually express by what they habitually talk about and how they allocate their time and money. Once you know this value or interest pattern, it will be quite easy to get people to talk and to be interested in you. When we say people have no interests, we are usually admitting that we have not bothered to find out.

At times it is helpful to be a participant observer by joining the activities of the people, to try to share in their responses, whether this be a carnival, a religious rite, or some economic activity. Yet the visitor should never forget that he or she is an outsider and will be treated as such. He or she should view this participation as role playing. Understanding the ways of people is essential, but this does not mean that you have to give up your own. What happens is that you have developed two patterns of behavior.

Finally, a word on what your fellow countrymen can do to help you get over culture shock. It is well to recognize that persons suffering from culture shock feel weak in the face of conditions which appear insuperable, it is natural for them to try to lean heavily on their compatriots. This may be irritating to the long-term resident, but he should be patient, sympathetic, and understanding. Although talking does not relieve pain, a great deal is gained by having the source of pain explained. Some of the steps toward a cure have been indicated. If we are patient and understanding, we can be reasonably sure that time, the great healer, will soon set things right.



## CULTURE SHOCK AND THE CROSS CULTURAL LEARNING EXPERIENCE

by: Peter S. Adler

### Introduction

Personally significant events take place for the individual who spends a good deal of time in a culture foreign to his own. A set of social and psychological mechanisms are activated by the experience of intensively living or working within a different cultural context. A gross reaction takes place within the individual in which the outward experiences of places, faces, and situations are internalized in a different way. We call such reactions culture shock and we associate them primarily with individuals who have spent a good deal of time outside of their own national boundaries.

The idea of culture shock has received only passing attention. As a concept employed by agencies such as the Peace Corps, the Agency for International Development, and the Foreign Service Institute it has been used to explain away many of the initial frustrations encountered in the earliest part of the sojourner's stay abroad. As a concept, it comes under the domain of no particular discipline though it has been studied by anthropologists, sociologists, and psychologists. In the academic underworld of carving up the existing turf, culture shock remains refreshingly undefined. No great studies have been undertaken, no collections of statistics appear to have been published, and no one seems to have yet dedicated an entire lifetime to its definition. Aside from Alvin Toffler's metamorphosis of the term into FUTURE SHOCK, the term has not really been popularized.

It is the contention of this brief paper that culture shock can be viewed as a powerful learning tool in which the individual gains both experiential and cognitive learnings that facilitate a high degree of self understanding and personal growth. Further, this paper is based on the idea that culture shock and the notion of a cross cultural learning experience are essentially the same

phenomenon, the difference being in the scope of focus or view.

### The First View: Culture Shock as the Prelude to Adjustment

Descriptions of culture shock by those who have experienced it reflect everything from mild irritability to psychological panic and crisis. The individual undergoing culture shock is thought to reflect feelings of estrangement, anger, hostility, indecision, frustration, unhappiness, sadness, and illness. We picture the person undergoing intense culture shock as being lonely, homesick, and neurotic. He views his new world out of paranoia and alternates between being angry at others for not understanding him and being filled with self pity. We think of the person who is undergoing culture shock as having all of his defense mechanisms triggered and ready to meet any situation. The person in culture shock may simply be bewildered and confused as in the hypothetical example of Jones in Japan which Edward Hall wrote of:

At first, things in the cities look pretty much alike. There are taxis, hotels with hot and cold running water, theatres, neon lights, even tall buildings with elevators and a few people who can speak English. But pretty soon the American discovers that underneath the familiar exterior there are vast differences. When someone says "yes" it often doesn't mean yes at all, and when people smile it doesn't always mean they are pleased. When the American visitor makes a helpful gesture he may be rebuffed; when he tries to be friendly nothing happens. People tell him that they will do things and don't. The longer he stays, the more enigmatic the new country looks ... 1

The case of Jones in Japan illustrates two crucial points about culture shock. First, the individual undergoing culture shock is comfortable in foreign surroundings as long as he can place himself in his new environment or as long as he can see similarities. As long as he can perceptually screen his surroundings so that he internalizes only the things that are understandable to himself, he feels comfortable. Second, when the initial newness and excitement wear off, the individual becomes disoriented. He begins to see and feel differences.

Culture shock, then, is thought to be a form of anxiety that results from the loss of commonly perceived and understood signs and symbols of social intercourse.<sup>2</sup> The individual undergoing culture shock reflects his anxiety and nervousness with cultural differences through any of a number of defense mechanisms: repression, regression, isolation, and rejection. These defensive attitudes speak, in behavioral terms, of a basic underlying insecurity which may encompass loneliness, anger, frustration, and self questioning of competence. With the familiar props, cues, and clues of cultural understanding removed, the individual becomes disoriented, afraid of, and alienated from the things that he knows and understands.

Dr. Kalervo Oberg, who seems to have coined the term culture shock, suggests that it manifests in a number of specific, psychological, and interpersonal symptoms:

He is like a fish out of water. No matter how broadminded or full of good will he may be, a series of props have been knocked from under him. This is followed by a feeling of frustration and anxiety. People react to the frustration in much the same way. First they reject the environment which causes the discomfort: "the ways of the host country are bad because they make us feel bad." When Americans or other foreigners get together to grouse about the host country and its people you can be sure they are suffering from culture shock. Another phase of culture shock is regression. The home environment suddenly assumes a tremendous importance. To an American everything American becomes irrationally glorified. 3

Oberg delineates a number of other manifestations of culture shock as well. Concerns with excessive cleanliness and dirtiness, for example, or fears of physical contact are both symptomatic of culture shock. Feelings of helplessness or irritations over delays suggest culture shock. Fears of being contaminated, cheated, injured, or simply disregarded all may be due to culture shock.

George M. Foster, an anthropologist with a good deal of cross cultural experience is more explicit. "Culture shock is a mental illness, and as true

of much mental illness, the victim usually does not know he is afflicted. He finds that he is irritable, depressed and probably annoyed by the lack of<sup>4</sup> attention shown him ..."

The development of the illness of culture shock takes place in stages according to the viewpoints held by Oberg and Foster. The first stage begins with the excitement and euphoria of foreign travel. The individual is captivated by sights and sounds and he sees the new cultural surroundings through the eyes of the tourist. Involvement in local traditions, problems, and events is minimal and the victim's knowledge of the area is superficial and textbook. He is more excited by the discovery of cultural similarities than by differences and is primarily concerned with securing his material well being for the immediate future.

The second development of the culture shock disease takes place as personal, social, and cultural differences intrude more and more into the individual's image of self security. The differences in daily routine, in tradition, in history and philosophy, and in life style and outlook become more and more noticeable. In this second phase, the individual undergoing culture shock relies increasingly upon the support of his fellow countrymen and his stay in the host country looks very much like personal exile. He takes solace in griping about the local customs and habits and seeks respite and escape from the cultural differences he is now all too aware of.

The third phase of the model used by Oberg and Foster marks the victim's gradual recovery. He begins to learn more about the local traditions and customs and his language skills increase. He begins to make friends among the local people and his outlook and opinions begin to be tempered with more understanding and sensitivity. At this point, his sense of humor returns and he may begin to think of himself as somewhat of an experienced expert on the local scene.



necessity to realign his convictions to fit the experience into which he has plunged. A volunteer may go through a deep depression at this time, "a dark night of the soul," and refuse to see the hope or significance of giving himself to the situation. 7

In Sill's terms, culture shock is the phenomenon which occurs during the Discovery and Self-Alignment phases of volunteer adjustment. The individual is given over to periods of depression and intense frustration which clearly change when successful adaptation has been completed.

Three interrelated viewpoints emerge from these different models of culture shock. First, culture shock is seen as a predominately negative experience attributable to the personal loss of what is culturally, socially, and psychologically familiar. Second, culture shock is viewed as a psychological illness or disease of those who venture out of their own culture. It is endemic to the sojourner much like amoebic dysentery. Third, culture shock is seen as the crisis in behavior and attitude which occurs prior to the successful adaptation and adjustment to the new surroundings.

The negative implication and connotation of the term culture shock derives from the use of the word 'shock.' To that extent, it may very well be a misnomer. Medically speaking, shock is a condition which occurs to an organism when a violent disturbance of somatic equilibrium has taken place. It suggests the collision, impact, or disruption in a sudden or violent manner which results in excessive depression or stimulation of the body's resources. In the case of a victim of a severe car accident, the term shock and its symptomology are understandable; in the case of war related situations, the term 'shell shock' is also understandable. In shock, the victim's blood drains away from the head, he is in stupor, and he may be unresponsive to outside stimuli. But the term shock as applied to situations stemming from social, interpersonal, and cultural experiences may be an exaggerated and inappropriate use of the word causing confusion and

misplaced emphasis.

Oberg's and Foster's respective views on culture shock represent the dominant model. Culture shock is viewed as if it were a specific virus with specific symptoms and specific causation. Oberg, for example, calls it an "occupational<sup>8</sup> disease of many people who have suddenly been transplanted abroad." Toffler suggests that a "breakdown in communication, a misreading of reality, (and) an inability to cope"<sup>9</sup> are all caused by culture shock. The teleology implicit in the model is simple. Culture shock is caused by the encounter of an individual of one cultural heritage with the differences presented by another cultural system in which he is immersed. The shock is the shock of isolation and the loss of the familiar. The victim manifests a number of defensive attitudes and outlooks in order to protect the psyche from the uncertainty of dealing with the different. What is described then, is not simply the encounter with a different culture, but a behavioral disorder.

The prevailing view of the culture shock experience is a picture of an unwitting and helpless victim. He has contracted an illness to which he must submit and for which the only known cures are relatively vague references to hard work, learning the language, and adapting to the local, cultural ways. The initial experiences in the new culture are negative and the individual, caught in transition, must constantly deal with personal crises, dilemmas, and paradoxes. He is the victim of stresses placed upon him by cultural understandings no longer appropriate in his new cultural surroundings. His recourse is to adjust, retreat into the safety of his own head, or terminate his stay in the country.

There is nothing implicitly wrong or invalid with the prevailing view of culture shock. As an attempt to describe and explain the difficulties of the first encounter with a foreign culture, this view delineates a number of important aspects of the cross cultural experience. The prevailing view is limited, however,

by the important questions that are not raised. What else, aside from crisis, adjustment, and adaptation, happens to the individual who lives or works in another culture? What types of learning and what positive personality changes take place as a result of the culture shock experience? The real issue of culture shock, finally, is not how it can be eliminated, but what are the consequences of it.

#### The Second View: Culture Shock as a Cross Cultural Learning Experience

Culture shock is an experience of personality in culture. It consists of the psychological events that occur to a person in the initial phases of his encounter with a different culture. As opposed to viewing culture shock only as the illness which occurs to a person during adjustment, culture shock can be thought of as a profound learning experience which leads to a high degree of self awareness and personal growth. Rather than being only a disease for which adaptation is the cure, culture shock is likewise at the very heart of the cross cultural learning experience. It is an experience in self understanding and change.

Four basic questions come to mind. First, what is a cross cultural learning experience and how can it be defined? Second, exactly what kind of learning actually takes place during this experience? Third, how is the individual significantly different as a result? Finally, what are the implications of this type of learning?

Many individuals who have had intensive experiences in different cultures have come away from their experiences feeling personally enhanced and enriched. Aside from the obvious broadening of horizons which takes place, individuals returning from a period of stay in another culture often state or imply that their experiences were something akin to a personal religious experience in profoundness, sublimeness, and personal significance. One former Peace Corps Volunteer from

Ethiopia, for example, wrote:

I felt so alive over there. I generally say that Asmara was my "renaissance" -- my rebirth because in effect, it was a rebirth for me. I came away with a totally new concept of life and living, new values, stronger feelings, more experiences and far richer than I ever would've had in a lifetime in the states and, above all, a real understanding and empathy with other people and our place in the nature of things. 10

A cross cultural learning experience can be defined as a set of situations or circumstances involving intercultural communication in which the individual, as a result of the experiences, becomes aware of his own growth, learning, and change. As a result of the culture shock process, the individual has gained new perspective on himself and has come to understand his own identity in terms significant to himself. The cross cultural learning experience, additionally, takes place when the individual encounters a different culture and as a result (a) examines the degree to which he is influenced by his own culture and (b) understands the culturally derived values, attitudes, and outlooks of other people.

The culture shock process can be viewed as the core or essence, though not necessarily the totality, of the cross cultural learning experience. In an extended stay abroad an individual is bound to have numerous types of experiences that contribute to his overall personal gratification. The culture shock process, however, is fundamental in that the individual must somehow confront the social-psychological and philosophical discrepancies he finds in his new surroundings as compared to his own cultural props, self image, and understandings. The cross cultural learning experience, then, is in large part a function of the psychosocial impact of realizing how behavior, values, attitudes, and outlook are based on cultural dispositions.

The cross cultural learning experience can be described with the following characteristics. The experience:

- (1) involves change and movement from one cultural frame of reference to another. The individual is presented with changes in the cultural landscape.
- (2) is unique and assumes unique importance and meaning to the individual. The individual undergoes a highly personal experience of special significance to himself.
- (3) becomes provocative. The individual is forced into some form of introspection and self examination.
- (4) is extreme in its ups and downs. The individual undergoes various forms of frustration, anxiety, and personal pain.
- (5) forces personal investigation of relationships. The individual must deal with the relationships and processes (as opposed to only the data and content) inherent in his situation as an outsider.
- (6) forces behavioral experimentation. The individual must, of necessity, try out new attitudes and behaviors. This becomes a trial and error process until appropriate behavioral responses emerge.
- (7) presents unlimited opportunity for contrast and comparison. The individual has at his disposal an unending source of diversity with which he can compare and contrast his own previous experiences.

The cross cultural learning experience, then, is a set of intensive and evocative situations in which the individual experiences himself and other people in a new way distinct from previous situations and is consequently forced into new levels of consciousness and understanding.

If consciousness and awareness can be viewed as instrumental in the learning process then two types of learning seem to emerge from the cross cultural experience. The first category of learnings can be described as increased cultural awareness while the second category can be thought of as increased self awareness. Though

increased cultural and self awareness are directly related to each other, it is useful to distinguish between them when viewing culture shock as a cross cultural learning experience.

Cultural awareness can be thought of as attitudinally internalized insights about those common understandings held by groups which dictate the predominant values, attitudes, beliefs, and outlooks of the individual. Although there are numerous variations of the learnings involved in increased cultural awareness, two attitudes stand out. The individual learns that:

- (1) Every culture has its own internal coherence and logic. Each culture and its accompanying structures of norms, values, attitudes, and beliefs are an intertwined fabric and design that has an internal cohesion. No one culture, therefore, is inherently better or worse than another since every culture is its own understandable system. Every culture is acceptable to itself on its own terms since it works.

The individual undergoing the culture shock process, then, learns to legitimize different cultural systems and thus moves to a different level of cultural perception. When other cultural frameworks are legitimized then we no longer view them in judgemental and evaluative terms such as underdeveloped vs. developed, modern vs. primitive, or Christian vs. pagan. The individual also learns that:

- (2) All persons are, to some extent, products of the cultural frame of reference in which they have lived. Every culture provides the individual with some sense of his identity, with some regulation of his behavior, and some sense of his personal place in the scheme of things. Each culture is a frame of reference, orientation, and environment for the individual and, as such, influences the social-psychological cues, clues, props, and foundations necessary for functioning in life.

The individual caught up in the culture shock process further learns that he

himself as much as the people of the local country are influenced and to some extent bound by their own culture. When we can recognize the degree to which we are all products of our own culture then the culturally influenced behaviors, attitudes, values, and beliefs of others are far more acceptable.

Increased cultural awareness, then, reflects personalized learnings about the ethnocentrism which shapes many of our attitudes in cross cultural situations. Increased self awareness, the second category of learnings which emerge in the cross cultural learning experience, reflects the development of personal insights into egocentrism. Just as ethnocentrism influences behavior in cross cultural situations, egocentrism can govern the dynamics of any interpersonal situation. Increased self awareness can be thought of as behaviorally internalized insights about ones own identity, value structure, and communications patterns. Although the specific learnings which emerge are different in every person's experience, two general insights seem to occur. The individual learns that:

- (1) His own behavior is grounded in values, assumptions, and beliefs. He himself behaves out of a complex of motivations and intentions (many of which are culturally influenced) which, in turn, stem from different kinds of changing feelings. His own feelings change according to the situation he finds himself in. His own feelings, however, can greatly affect his effectiveness in communication and hence his personal relationships.

The individual undergoing culture shock learns that much of his own behavior is governed by feelings. When we can better understand the degree to which feelings based on values, beliefs, and assumptions affect the relationships we are engaged in, we can better accept our own behavior. In addition, the individual learns that:

- (2) His own behavior affects, to some degree, how others relate to him. His own feelings, cultural biases, and situational dispositions provide others with some basis for response and reaction. His own attitudes and behaviors

provide others (for whom he is a stranger) with some evidence of personality and character hence with justification for specific behaviors towards him. The individual in the culture shock process learns that just as seemingly strange behaviors of others affect him, so too does his behavior affect the degree and type of reciprocity in personal relationships and interpersonal communication. When we are open and warm, even to strangers, we tend to illicit open and warm responses in others.

In addition to learnings based on cultural and self awareness, the individual undergoing the culture shock process develops a number of specific interpersonal skills to match the cross cultural situation he is in. These skills can be thought of as behavioral and attitudinal learnings which are put into practical, day-to-day use. We can consider increased tolerance, for example, to be something more than an attitude. Tolerance for different life styles, value systems, and outlooks, when incorporated into behavior, is also a skill. We can likewise consider sensitivity and empathy to others as a corresponding skill. The learning of appropriate behavioral responses and reactions in a different cultural or social situation necessarily involves the development of skills in interpersonal competence and in communication. The individual learns how to interpret situations, how to deal with problems and conflicts, how to trust other people, and how to simply enjoy the diversity of people. When an individual undergoes a radical change in cultural environment, these skills become necessary for social survival.

Among those individuals who are able to complete a positive cross cultural experience, these types of learning seem to prevail and, in turn, appear to be directly related to experiences in the culture shock process. Though culture shock can be a shattering experience it can also be a source of re-integration of personality. Kazimierz Dabrowski has argued that frustration, discomfort, and anxiety are all instrumental to the process of self understanding and personality



development. In a book entitled POSITIVE DISINTEGRATION, Dabrowski states:

...disintegration is a generally positive developmental process. Its only negative aspect is marginal, a small part of the total phenomenon and hence relatively unimportant in the evolutionary development of personality. The disintegration process, through loosening and even fragmenting the internal psychic environment, through conflicts within the internal environment and with the external environment, is the ground for the birth and development of a higher psychic structure. Disintegration is the basis for developmental thrusts upward, the creation of new evolutionary dynamics, and the movement of the personality to a higher level ... 11

Dabrowski argues that the very experiences which disrupt the personality and its relationships to the social environment also give rise to the reconstruction of personality at a significantly different level of awareness.

The cross cultural learning experience is a very powerful and personal form of learning. In a sense, individuals who undertake such experiences, no matter what the conditions, are forced into realizations about themselves and others. The greater and deeper the realizations the more personal and significant the learning is. Many different types of experiences take place in the culture shock process. The greatest shock in culture shock may not be in the encounter with a foreign culture but with the confrontation of ones own culture and the ways in which the individual is culture bound. Throughout the cross cultural learning experience the individual is presented with differences and when those differences cannot be ignored they tend to be magnified. This magnification in itself gives rise to distortions that each individual must deal with himself. In dealing with them, learning takes place.

Similarly, the individual who lives and works in a different culture is forced to draw upon personal resources for both personal survival and for self renewal. In the normal routine of ones own culture, these resources are rarely needed. Thus, the cross cultural learning experience is that rare set of situations which forces the individual into experimenting with new forms of attitude and

behavior. The learning which emerges from such experimentation is facilitated because the individual must assume his own personal responsibility, because he is 'doing' plus thinking rather than only thinking, and because the individual must evolve his own strategies for making choices, decisions, and evaluations.

It is obvious that not every person who undergoes a cross cultural situation experiences the development of the learnings and skills and the personal growth described here. For some individuals, the cross cultural experience will always be more negative than positive. Not every person who lives or stays abroad has a 'successful, positive, productive, or even constructive experience. Still, for those individuals who have had successful experiences abroad, the culture shock process has served as a catalyst and a stimulant to deeply personal understandings about self and culture. Although the specific dynamics of the culture shock process are not completely understood, it is evident that for some individuals the process has many positive consequences. Hopefully, as this process becomes understood and as new models for training and simulation are developed, every individual contemplating working or living abroad will be able to undergo a successful cross cultural learning experience.

#### NOTES

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Regional Council for International Education

THE LEARNING PROCESS IN AN INTERCULTURAL SETTING

by

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and

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As business, study, and travel opportunities increase on an international scale, there is a growing recognition of the need to find the similarities which exist among the peoples of the world. Although desirable, this awareness can be the source of intercultural problems for the individual who accepts them too readily. The anticipations it creates, fostered by the relative ease of international travel, can be deceptive for persons with little or no experience in meeting the demands of personal adjustment required in a new environment. Insensitivity to the real differences which exist between cultures has often led to misunderstanding and frustration resulting in unsuccessful business transactions, unrewarding student experiences and disappointing vacations.

It is the contention of this paper, therefore, that persons can function successfully abroad only when they are: 1) aware of themselves as culturally conditioned individuals; 2) alert to the differences in perception which exist between themselves and others; 3) aware of their own social and emotional needs and attentive to those same needs in others and 4) are willing to work actively toward meaningful relationships with others through the development of skills, communication and interpersonal association. The following statement suggests a method of preparing persons for intercultural encounters by developing in the individual a sensitivity to the traditions, beliefs, values and behavior of himself and others.

The Process of Intercultural Adjustment

Problems of personal adjustment to a foreign environment have frequently been referred to as "culture shock." This phenomenon is usually precipitated by the anxiety which results from the sudden loss of familiar surroundings. A person experiences frustration and irritation as he constantly finds his "natural" way of behaving to be in conflict with the life style of those around him. In addition, continual uncertainty and ambiguity about how he should act and react causes a certain amount of discomfort and uneasiness.

Over the years, four distinctive patterns of response to "culture shock" have been identified. These methods of dealing with the new and unfamiliar may be described as "flight," "dependency," "fight," and "adaptation." When a person responds to a new situation through flight he rejects those people and things around him which cause his discomfort and withdraws from interaction with them. In each instance, the individual places "blame" either on the local population for a lack of "understanding," or on himself for inadequacy in handling the new experience. The result is that the individual takes some defensive measure

such as flight to fellow nationals in a foreign enclave or some other regressive action as a means to remove the threatening atmosphere and reinstate the security of the familiar.

Dependency may be identified by extreme behavior in the opposite direction. In such cases, the individual does not flee from his host culture by joining a foreign enclave, but instead flees from his own national identity by becoming dependent on the host culture. Such behavior, known to some as "going native" is also a means of reducing tension. The ultimate effects of denying one's own cultural identity, however, may in the long-run be more harmful than beneficial.

Other persons respond to a new culture with hostility and aggression. They become irritated with those around them for making them feel ill-at-ease and as a result become determined to "show the native how we do it at home." Such individuals fight the new environment, trying to change the culture to which they have come, rather than attempting to understand it and respond to it. They tend to assume, often unconsciously, that it is the responsibility of the host culture to adapt to them, rather than the other way around, blithely ignoring or unaware of the absurdity of such an expectation.

All of the above three modes of behavior are really maladjusted reactions to a new environment. In each case the person will in some way be inhibited from functioning with full effectiveness as a foreign national in a host culture. There are some, however, who begin the slow and painstaking process of cultural adaptation and adjustment. These individuals neither reject themselves nor others, but rather try to adapt to the new situation through constant openness to learning and behavioral growth. This requires an ability and desire to listen for the responses, both verbal and non-verbal, of those around them. At the same time, these persons must develop an awareness of the messages which they are sending out and the possible interpretations which others might make of them. In short, such individuals refine and expand their skills in inter-personal communication.

### Learning how to Learn

We have defined intercultural adaptation and adjustment as a process of continual learning through interpersonal communication. There is, however, another dimension to the learning process--this is the skill of "learning how to learn."

It is generally accepted that the physical growth of every individual is accompanied by a certain social and emotional growth as well. Although the former is readily observable and quite easy to measure, the characteristics of the latter are easy neither to measure nor to evaluate. Many times, the only means we have to gauge the extent of our social and emotional development is through the response of those around us. Our social growth is thus based upon the norms, expectations, values, and beliefs of those with whom we have grown up or spent our lives. In such a situation, it is seldom that we stop and attempt objectively to "take stock" of the significance of our beliefs or ways of behaving. We, and those around us, accept our behavior as "natural" and correct.

Further, it is from this familiar world and the experiences we share with those who inhabit it that we derive many if not all of our identities. We define ourselves to a large degree by the roles we play and the relationships we have with our human and physical environments.

When we move to an intercultural setting we are faced with the necessity of reassessing our accepted value and behavioral systems. We must measure them against new and, in most cases, markedly different systems which cannot be dismissed as inferior or irrelevant because they will play an important part in the achievement of the goals which we have set for ourselves. The result may be a discovery that our "cultural vision" is highly resistant to change. We become defensive when we find out that there are certain beliefs which are "frozen" in our way of thinking. We find it difficult to understand or tolerate persons with conflicting beliefs. The reconsideration of many of these "frozen" values, attitudes, and ideals is, however, a crucial process and necessary to successful intercultural adjustment. For it is by this process that personal growth and expanded cultural vision can be realized, resulting in a greater awareness and understanding of our new environment.

Related to this challenge to one's value system is the occurrence of an identity crisis within the individual, though it may not appear as such to him. When one is cut off suddenly from the environment from which he derives most of his self-identifications, he is very likely to be subject to a great deal of inexplicable anxiety, some of which can be traced to a sense of threatened or lost identity. Furthermore, he is confronted with new identities which he must come to understand and accept if he is going to function effectively. The first and perhaps most significant of these is that of "foreigner." For very close to the heart of culture shock lies a reaction to the extremely unpleasant feeling of being an outsider.

Like our values and attitudes, our identities and self-concepts also tend to be frozen into behavior patterns relevant to our own cultural environment. In an intercultural setting, as we have seen, our identities change. Often, however, our behavior remains the same. The visitor, in confronting the consequent adjustment problems, sometimes suffers from what M. Brewster Smith has aptly called "a circumstance of beleaguered self-esteem." In such a situation he must conquer the anxiety he feels while at the same time developing the capacity to adjust to the new roles and the new learning about himself which are imposed upon him by the new environment.

In undergoing this experience he is involved in a learning process which has been conceptualized by some as a three-phase cycle of "unfreezing-moving-refreezing." Of the three phases, the first is usually the most difficult, requiring the breakdown of ethnocentric biases which have distorted cultural vision for so many years. No matter how much an individual may want to learn, he brings to a new environment a certain ambivalence and resistance to learning and change. Behavior change is threatening because it raises questions of personal inadequacies to meet new challenges which might produce failure and ridicule, and because it stimulates anxieties over the potential impact of the change on one's concept of himself, indeed, on the very nature of his "self."



Once this fear has been overcome, however, a person is ready to learn. The "moving" or second phase refers to the actual process of expanding one's cultural vision through the readjustment of attitudes and perceptions as he becomes more aware of the alternative perspectives which are available to him. This is the phase of actual "learning" when the individual accepts or rejects new experiences and re-evaluates his past and present perceptions in order to form a framework for future behavior.

In the third phase, "refreezing," the individual "locks in place" his new perceptions and way of behaving so that regression to a previous mode of behavior will not readily occur. At this point, we may say that a behavioral or attitudinal "change" has taken place. The extent, nature, and duration of this change, however, depend very much upon the re-enforcements which are supplied thereafter and the extent to which the new perceptions formed coincide with those held by friends and associates with whom the individual will be working and living from day to day.

#### Steps in the Learning Process

Having examined intercultural adjustment problems and the learning process in general let us delve a little more in detail into what is actually involved in unfreezing, changing and refreezing attitudes and behaviors.

It can be postulated from what has been said above that learning to function effectively in an intercultural setting is a process of behavioral and attitudinal change in which one learns new responses both to new challenges to one's values, beliefs and behaviors and to new communications about oneself. In short, intercultural learning means discovering how to learn not only about others but about oneself as well.

Further, it is a process of experiential learning, a learning that flows from doing and feeling as well as thinking. The extent, however, to which behavioral change is elaborated, enhanced and fixed in the conduct pattern of the behavior depends to a significant degree on the fullness to which he becomes aware of the experiential process from which the change has emerged.

That process can be outlined as follows:

The conditions for learning must be created. This requires an atmosphere of trust in and support of one another, an atmosphere in which friendship can develop. This can occur in one-to-one relationships or in a group. In such an atmosphere, the masks--the roles, manners, and surface attitudes with which we normally confront the world in order to protect our inner selves from harm--can be dropped. We can risk exposing our true attitudes and behaviors because we trust the friends we have made.

We must then be willing to give and receive help--or, in communication theory, give and receive feedback. Feedback enables us to see ourselves from an external perspective and determine if our attitudes and behaviors actually mean and achieve what we intend them to, whether there are incongruities between our self-image and the image we project to others. The more people involved in this process the better since feedback from one source can immediately be checked and tested against that from other sources.

At this point the basic problems of intercultural communication and the differences in perceptual systems among cultures--and indeed among individuals--must be confronted squarely. It must be accepted that intercultural communication involves a complex relationship involving two (or more) people and requiring patience, understanding and interest. Communication means not only making oneself understood, but understanding others as well; not only receiving help, but giving help. The process does not go in one direction, but involves an exchange. In a new or foreign environment differences in the perception and interpretation of events are multiplied a hundred fold and the ability to establish and maintain meaningful relationships which get us beyond culture to our common humanity becomes even more dependent upon feedback and the communications process.

With the establishment of satisfactory communication and effective interpersonal relationships the unfreezing can take place. Cultural barriers are lowered and cultural stereotypes discarded. We are now ready to get down to those concerns which are universally shared by human beings regardless of cultural conditioning (but which are difficult if not impossible to reach until we are aware of the extent to which we are imprisoned by our own cultures). Old attitudes and behaviors can now be exposed and feedback upon them obtained. The results can be examined and new attitudes and behaviors which might better meet the needs of the environment in which you find yourself can be experimented with.

But the significance of the experience must be analyzed and understood. This is sometimes called making a "cognitive map" of the process of learning through which one is going. In this way one is better able to accept or reject new behaviors and attitudes and recognize the relationship of his immediate experience to his normal day-to-day role.

Now one is ready to refreeze or incorporate accepted new behaviors into his general behavioral framework, discarding the old and unuseful in the process. The new behaviors must be consciously reinforced through action.

In the end the individual will know how to learn about himself. Indeed he will have learned about himself. His accomplishments will be threefold. First, he will know how to learn about himself and how to manage behavioral change. Second, he will know much more about himself and his ability to function in an intercultural setting. Third, he will have developed an awareness of and consequent openness or flexibility toward the need to determine the nature of perceptual differences between himself and others before expecting communication to take place, friendship to develop or effective working relationships to be established.



stumbling blocks in interpersonal intercultural communications<sup>1</sup>

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There are two viewpoints regarding the practice of intercultural communication. The first is the one shared by the majority of the population and the basis of our agency-sponsored student exchange programs. It sounds like this: "People are basically pretty much alike. If enough of the common people of different countries could get together and communicate, there would be fewer international difficulties."

Professionals in the field of speech communication are likely to take a different view. Being fully aware of the complexities of interpersonal interaction, even within cultural groups, they know better than to equate contact with communication. After six years of monitoring dyads and small group discussions between U.S. and foreign students, I, for one, am much more inclined to agree with Charles Frankel, who says: "Tensions exist within nations and between nations that never would have existed were these nations not in such intense cultural communication with one another."<sup>2</sup>

Reality probably lies somewhere between these two views, but the fact remains that widespread failure to achieve intercultural understanding does exist. One reason for the long delay in tackling this problem might be that, due to cultural differences, it is not readily apparent when there has been miscommunication at the interpersonal level. The foreign student or visitor to the United States is nodding, smiling, and saying that he understands. The straightforward, friendly American confidently believes

<sup>1</sup>Revision of paper read during proceedings of the Western Speech Association's annual conference held at the Hilton Hotel, Portland, Oregon, Nov. '23-25, 1970

<sup>2</sup>Charles Frankel, The Neglected Aspect of Foreign Affairs (Washington D.C.: The Brookings Institution, 1965), p.1.

he has informed, helped, and pleased the newcomer. It is likely, however, that the foreigner actually understood very little of the verbal and nonverbal content, only pretending to do so to save the embarrassment of questions. The conversation may even have confirmed his stereotype that Americans are insensitive and ethnocentric. This often happens even when the American is on foreign soil. An example of this occurred when an American was a visiting professor at the University of Mexico and mentioned that he had felt no "culture shock" during the several months that he had been on their campus. His Mexican colleague replied that he feared that it was the Mexican students who had been absorbing most of the shock.

The method usually used to improve chances for successful intercultural communication is to simply gather information about the language and behavior and attitude patterns of the other culture from whatever source is available. This is seldom sufficient and may or may not be helpful. Unless the traveler has an investigative attitude and a high tolerance for ambiguity, knowledge of "what to expect" will tend to blind him to all but what is confirmatory to his preconception. Any contradictory evidence that does filter through is likely to be treated as an exception.<sup>3</sup>

A different approach is to sensitize persons to the kinds of things which need to be taken into account. Margaret Mead rates this superior to the way of simply being informed of behavior and attitude stereotypes, not <sup>especially</sup> because of the psychological view stated above, but because of the individual differences of each encounter and the rapid changes that occur in a culture pattern.<sup>4</sup> Edward Stewart concurs with this view.<sup>5</sup>

To accept this second approach is to accept the challenge of finding

<sup>3</sup>For one discussion of this concept see Daryl J. Bem, Beliefs, Attitudes, and Human Affairs (Belmont, Calif.: Wadsworth Pub. Co., Inc., 1970), p. 9.

<sup>4</sup>Margaret Mead, "The Cultural Perspective," in Communication or Conflict, Ed. by Mary Capes (Association Press, 1960).

<sup>5</sup>Edward C. Stewart, American Cultural Patterns: A Cross-Cultural Perspective (Regional Council for International Education, Univ. of Pittsburgh, Pittsburgh, Pa., ~~1969~~: April, 1971) p. 14.

ways to reach an improved state of awareness and sensitivity to what might go wrong. A good start is to examine five variables in the communication process which seem to be major stumbling blocks when the dyad or small group is cross-cultural.

The first is so obvious it hardly needs mentioning--language. Vocabulary, syntax, idioms, slang, dialects, etc., all cause trouble, but the person struggling with a new language usually "knows" when he doesn't know something. A worse language problem is the tenacity with which someone will cling to "THE" meaning of a word or phrase in the new language once he has grasped it, regardless of connotation or content. The infinite variations possible, especially with inflections added, are so tension-producing they are waved aside. The reason the problem is "worse" is because each thinks he understands. The nationwide misinterpretation of Khrushchev's sentence, "We'll bury you," is a classic example. Even "yes" and "no" causes trouble. When a foreigner hears, "Won't you have some tea?", he listens to the literal meaning of the sentence and answers, "No," meaning that he wants some. "Yes, I won't" would be a better reply because this tips off the hostess that there may be a misunderstanding. In some cultures, also, it is polite to refuse the first or second offer of refreshment. Many foreign guests have gone hungry because their American hostess never presented the third offer.

Learning the language, which most foreign visitors consider their only barrier to understanding, is actually only the beginning. As Frankel says, "To enter into a culture is to be able to hear, in Lionel Trilling's phrase, its special 'hum and buzz of implication'."<sup>6</sup> This brings in the nonverbal areas and the second stumbling block. People from different cultures inhabit different sensory worlds. Each sees, hears, feels, and smells

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<sup>6</sup> Frankel, The Neglected Aspect of Foreign Affairs, p. 103.

only that which has some meaning or importance for him. He abstracts whatever fits into his personal world and interprets it through the frame of reference of his own culture.

An American girl in an intercultural communication class asked an Arab student how he would signify nonverbally that he liked her. His response was to smooth back his hair which, to her, was a common nervous gesture signifying nothing. She repeated her question three times. He smoothed his hair three times, and, finally realizing that she was not recognizing his gesture, ducked his head and stuck out his tongue slightly, his automatic response to embarrassment. This behavior was noticed by the girl and she interpreted it as his reply to her question.

The lack of comprehension of the nonverbal signs and symbols, such as gestures, postures, vocalizations, etc., is a definite communication barrier, but it is possible to learn the meaning of these clear meta-messages (once they are perceived) in much the same way a verbal language is learned. It is more difficult to wend through the unspoken codes of the other culture that are farther from awareness, such as the handling of time and spatial relationships.

The third stumbling block is the presence of preconceptions and stereotypes. These over-generalized beliefs which interfere with objective viewing of new stimuli stem from our need for conceptual bases from which to "make sense" out of what goes on around us. They also increase our feeling of sureness and security and are psychologically necessary to the degree that we cannot tolerate the sense of helplessness that results from inability to understand and deal with people and situations beyond our comprehension. Thus, the constant smile of the Japanese brings forth the American label "inscrutable," and Arab students with loud voices and animated gestures are

thought of as "inflammable." A professor who "knows" of the bargaining habits of natives of certain countries may unfairly interpret a hesitation by one of his foreign students as a move to "squirm out" of a commitment. Stereotypes help do what Ernest Becker<sup>7</sup> says the anxiety-prone human race must do, and that is to reduce the threat of the unknown by making the world predictable. Indeed, this is one of the basic functions of culture-- to lay out a predictable world in which the individual is firmly oriented.

Unfortunately, we cannot "cure" the stereotype by demonstrating the "truth"<sup>in order</sup> to teach a lesson of tolerance or cultural relativity. Stereotypes ~~also~~ persist because they sometimes rationalize prejudices or are firmly established as myths or truisms by one's own national culture. They are also sustained and fed by the tendency to selectively perceive only those pieces of new information (even contrary evidence) which corresponds with the image. The Asian or African visitor who is accustomed to privation and the values of denial and self-help cannot fail to experience American culture as materialistic. The stereotype for him is a concrete reality,

Another deterrent in understanding between cultures is the tendency to evaluate, to approve or disapprove, the statement or action of the other person or group rather than to try to understand the thoughts and feelings expressed. Each person's culture, his own way of life, always seems right, proper, and natural. This prevents the open-minded attention needed to look at the different attitudes and behavior patterns from the other's point of view. A mid-day siesta usually changes from a "lazy habit" to a "pretty good idea" when someone listens long enough to realize the mid-day temperature of the country of the foreign visitor is 115 degrees Fahrenheit.

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<sup>7</sup>Ernest Becker, The Birth and Death of Meaning (NY: The Free Press of Glencoe, 1962), pp. 84-89.

The problem of evaluation is heightened when feelings and emotions are deeply involved; yet this is just the time when listening with understanding is most needed. It takes both awareness of the tendency, and courage to risk change in our own values and perceptions when we dare to comprehend why someone thinks and acts differently than we do. As stated by Sherif, Sherif, and Nebergall, "A person's commitment to his religion, politics, values of his family, and his stand on the virtue of his way of life are ingredients in his self-picture--intimately felt and cherished."<sup>8</sup> It is very easy to dismiss strange or different behaviors as "wrong," listen through a thick screen of value judgments, and therefore fail miserably to receive a fair understanding. The impatience of the American public over the choice of the shape of the conference table at the Paris Peace talks, and the mystification as to why the representatives of the Arab world would not sit down at the bargaining table with Israeli delegates after the Six Day War are two examples.

The following paragraph written by a foreign student from Korea illustrates how a clash in values can lead to poor communication and result in hard feelings and misunderstanding:

When I call on my American friend, he had been studying his lesson. Then I said, "May I come in?" He said through window, "I am sorry. I have no time because of my study." Then he shut the window. I thought it over and over. I couldn't understand through my cultural background. In our country, if someone visits another's house, house owner should have welcome visitor whether he likes or not and whether he is busy or not. Then next, if the owner is busy, he asks to visitor, "Would you wait for me?" Also the owner never speaks without opening his door.<sup>9</sup>

This also illustrates how difficult it is to bring one's own cultural norm into awareness without the contrast of another culture. It is

<sup>8</sup> Carolyn W. Sherif, Musafer Sherif, and Roger E. Nebergall, Attitude and Attitude Change (Philadelphia: W. B. Saunders Co., 1965) p. VI.

<sup>9</sup> taken from a student's paper in a course in intercultural communication taught by the author.

unlikely the "American friend" will ever know that he insulted the Korean boy.

The fifth stumbling block is high anxiety and is being separately mentioned for the purpose of emphasis. Unlike the other four (language, the illusive nonverbal cues, preconceptions and stereotypes, and the practice of immediately evaluating), the stumbling block of anxiety is not distinct but underlies and compounds the others.

The presence of high anxiety is very common in cross-cultural experiences due to the uncertainties present. The native is uncomfortable because he cannot frame the appropriate verbal context for sustaining the action or the ceremonial. He is also threatened by the unknown knowledge, experience, and evaluation--the potential which is present for scrutiny and sabotage of himself and his country by the visitor. The inevitable question, "How do you like the United States?", which the foreign student abhors, is the American's quest for reassurance, or at least the feeler which reduces the unknown and gives him ground for defense if that seems necessary.

The foreign member of the dyad is under the same threat plus the added tension of having to cope with the differing pace, climate, and culture. The first few months he feels helpless to cope with messages with which he is swamped and to which his reactions are inappropriate. His self esteem is often exposed to intolerable undermining unless he employs defenses such as withdrawal into his own reference group or into himself, screening out or misperceiving stimuli, rationalizing, overcompensating, even hostility--none of which leads to effective communication.

Since all of the communication barriers mentioned are so hard to remove, the only simple solution seems to be to tell everybody to stay home. This is obviously unacceptable, so it is fortunate that a few paths are being



laid around the boulders. Educators and linguists are improving methods of learning a second language. Communication theorists are continuing to offer new insights and are focusing on problem areas of this complex process.<sup>10</sup> The nonverbal area, made familiar by Edward T. Hall in his famous books, The Silent Language and The Hidden Dimension, is getting a singular amount of attention.<sup>11</sup> The ray of hope offered by Hall and others is that nonverbal cues, culturally controlled and largely out-of-awareness, can be discovered and even understood when the communicator knows enough to look for them, is alert to the varying interpretations possible, and is free enough from tension and psychological defenses to notice them. In addition, interpersonal and small-group communication specialists are improving means to increase sensitivity to the messages coming from others in an intercultural ~~interpersonal~~ setting.<sup>12</sup>

What the interpersonal intercultural communicator must seek to achieve can be summarized by two quotations. The first is by Roger Harrison, who says:

...the communicator cannot stop at knowing that the people he is working with have different customs, goals, and thought patterns from his own. He must be able to feel his way into intimate contact with these alien values, attitudes, and feelings. He must be able to work with them and within them, neither losing his own values in the confrontation nor protecting himself behind a wall of intellectual detachment.<sup>13</sup>

Robert F. Oliver phrases it thus: "If we would communicate across cultural barriers, we must learn what to say and how to say it in terms of the expectations and predispositions of those we want to listen."<sup>14</sup>

<sup>10</sup>An early book which adapted the language of information theory to communication and stressed the influence of culture remains one of the best sources: Communication: The Social Matrix of Psychiatry by Jurgen Ruesch and Gregory Bateson (NY: W.W. Norton & Co., Inc., 1968, 2nd ed.)

<sup>11</sup>See for example: Silent Messages by Albert Mehrabian (Belmont, Calif.: Wadsworth Publ. Co., Inc., 1971)

<sup>12</sup>Sources include: Stewart, Edward D., "The Simulation of Cultural Differences," The Journal of Communication, vol. XVI, no. 4, December 1966; Alfred J. Kraemer, The Development of Cultural Self-Awareness: Design of a Program of Instruction (The George Washington University, Human Resources Research Office, Professional Paper 27-69, August 1969); David Hoopes, Ed., Readings in Intercultural Communication, Vol. I (Regional Council for International Education, Univ. of Pittsburgh: 1969)



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<sup>13</sup>Roger Harrison, "The Design of Cross-Cultural Training: An Alternative to the University Model," in Explorations in Human Relations Training and Research (National Training Laboratories: NEA No. 2, 1966), p. 4.

<sup>14</sup>Robert T. Oliver, Culture and Communication: The Problem of Penetrating National and Cultural Boundaries (Chas. C. Thomas, 1962) p. 154.

Informant-Interaction as Training in Cross-Culture Communication in  
the Foreign Language Classroom

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Prepared for the Pre-Conference Workshop: Teaching Culture, of the Fifth Annual Meeting of the American Council on the Teaching of Foreign Languages; Conrad Hilton Hotel, Chicago, Illinois, November 22-24, 1971; Special Interest Session 4, Wednesday, 24 Nov., 9-10:30 a.m. (Parlor 415): "Interaction in Foreign Languages."

Last spring while in Chicago observing the Chicago Bilingual Education Centers with Ned Seeley and expounding some rather simple notions about helping kids become effective in communicating in a second language and culture I didn't dream that in no time at all I would be in a situation where I would have to "fish or cut bait". Or, to put it in a less quaint more current equivalent I found on checking this expression in the Dictionary of American Slang, "Blank or git off the pot."

I had said that current efforts to describe in detail the essential features of cultures and to devise means of teaching them to foreign language learners were worthy activities but a more roundabout than necessary way to make learners competent communicators in the languages they were studying. I agreed that making the values, assumptions, beliefs, traditions, institutions, interpersonal relations, and living patterns of a culture explicit to a student of its language was probably a step in the right direction -- that immersing him at times in a world that looks, sounds, and feels different from his own, involving him in roles and games to make features of that culture come alive for him, and quantifying for him the adequacy of his performance in those involvements would surely take a student farther toward becoming a communicator in a foreign language than was the case in past decades. Language teachers, I pointed out, when asked what percentage of their former students use the languages they have studied for genuine communication generally consider that a depressing question to answer.

What was I driving at, Ned wanted to know.

Well, I said, language teachers aren't using fully enough in their classes the most plentiful, the most authentic, the most appealing, the most motivational kind of realia available -- native speakers of the target language living in the area of the school.

Wouldn't ordinary speakers of the target language with their lack of training in teaching Americans and their lack of knowledge of the structure of their language and culture confuse and discourage the students regardless of whether they talked in their native language or in their non-native English?

They probably would, I said, if they were used as lecturers or teacher-substitutes but not if they were treated as guest-informants ready to give the students practice, with the guidance of the teacher, in learning to interact in their language with members of their culture. The most important thing for the student to understand at the outset of his language study is that his progress depends on the extent to which he wants to be a communicator in the language. In face-to-face interaction with willing informants guided by their instructor the students can be made to feel from their first day in the course that the language studied is for genuine communication and that they should think of themselves as communicators in it to the extent that they have made a commitment to communicate whenever possible with any member of the culture available.

But wouldn't the desire to communicate in the target language with "any member of the culture available" be a rather grandiose ambition for a student in the United States just starting a course in a foreign language?

Not necessarily, I said. Students and teachers of languages have still not shaken loose from the attitudes toward language learning that prevailed throughout the centuries of instruction in Latin and Greek and that were shifted with little modification to the study of living languages -- that meticulous drill leading to "over-learning" of the code features of the target language must precede any effort to really communicate in it. Despite the accelerated intermingling and interaction among the people of the world brought about by jet travel, intercontinental telephone, and Com-sat television, languages are still taught through frozen messages on the printed page or on audio-visual aids. And the student's interaction with a Computer Assisted Instruction program is considered the latest breakthrough in language learning. With Marshall McLuhan shouting that the world is a global village many language teachers still work as if living speakers of the languages they teach -- themselves sometimes excepted -- are light-years away.

The fact is that in most parts of the world there is within hailing distance an abundance of speakers of almost any language students want to learn and that most of them are delighted to help the language teacher train young persons of the mainstream culture in which they now reside to become communicators in their own language. In bringing these informants to his classes the language teacher can show his students how to begin interacting with a member of the target language and culture, how through use of a few controlling expressions, such as "Sprechen Sie ein bisschen langsamer, bitte," or "No lo he entendido, repitalo por favor" or "Paftaritye pazshaloostah" or "Vous avez raison, mais je voudrais savoir qu'est-ce que veut dire ce que vous avez dit" or "Sansei shimas ga dozo sore wo motto kuwashiku ni setsumei shite kudasaimasen ka" the student can elicit from the informant the cultural information he is ready to receive in the language pattern he is ready to assimilate.

But in smaller communities might it not be difficult to find target-culture informants in the less commonly taught languages available often enough to make this method usable regularly?

You'd be surprised, I replied, how many speakers of particular languages are around when you begin to hunt for them. Many of them may be second or third generation members of families of ethnic groups that have maintained loyalty to their original culture while functioning in the mainstream American culture. One way of making students aware that the language they are studying is for now-communication is to involve them in tracking down all the speakers of the language in their vicinity.

But even if there are no native or near-native members of the target culture available in the neighborhood, there is always the telephone. Informants can be brought into the classroom via the telephone with a "speaker" attached as quickly from a distance of a thousand miles as of a hundred miles or one block. The interaction can have been carefully prepared in advance or set up on the spur of the moment. It can be between the informant at the other end of the line and the teacher alone with the students only listening, or it can be with the students seated around the "speaker" and asking questions as the informant answers them. The stimulus of the interaction can be some special aspect of the informant's culture in which he is known to be an expert, some item of realia both the students and the informant are looking at, some graphic display ranging from a simple photograph to a famous painting, from an article in today's paper to a well-known sonnet that the informant may or may not have a copy of. As you can see, the informant can be used viva voce in any foreign language class, from the most elementary to the most advanced.

## Informant Interaction - Marquardt

(Incidentally, an additional, more conventional, benefit can be offered the students through taping or video-taping these interaction sessions and making them available in the language lab so that the students can replay and study them with a view to improving their future performance. Or the tapes can be replayed later and discussed in class with the teacher pointing out areas for improvement.)

In areas in which no informant can be found to meet with the students in person and in which schools cannot afford to have the telephone company install in the classroom a telephone and "speaker" there is available a delayed-interaction type of direct communication with an informant -- the tape-cassette sent through the mail. The teacher or any of the students after establishing contact with appropriate informants through any of the tape-correspondence organizations (World Tape Pals or Tape Respondents International) or through institutions in the target culture can share playback of the informants' responses to previously asked questions about the informants' culturally significant experience with the class and then invite members of the class to make taped responses with further questions in the informant's language to send for the informant to answer and mail back in turn. Once the students have had a taste of such collective tape-respondent interaction with informants they can be encouraged to continue on their own with informants they have found themselves.

But is this kind of cross-culture interaction with individual informants likely to give the students much organized knowledge of the target culture of the kind you read in books about the culture? Is it the most economical way for the student to proceed toward becoming an accomplished communicator in the target language in all possible situations?

If we recognize, I said, that the highest priority in getting a student to communicate well in a second language and culture is to get him to commit himself to becoming a communicator in it as soon as possible, then the first step to take is to let him see how through the use of a few key questions and expressions in the target language with a live informant he can get responses that he can understand and re-use and from which he can discover new questions to ask so as to gain new understanding and competence in the target language and culture.

The essence of a culture, after all, is not the physical reality of the environment in which members of the culture live but the characteristic patterns of thinking, feeling, acting, and talking of members of the culture that they exhibit to one another and to members of other cultures. The natives of a culture do not know all the culture's songs, museums, cathedrals, institutions, railroads, rivers, and rules of etiquette equally well. But they all share a greater capacity and readiness to communicate with one another than with members of another culture -- unless as a result of some key experience and insight they have committed themselves to becoming communicators with members of other cultures as well and to taking advantage of every opportunity to do so.

So the essence of "knowing" the target culture is having made the commitment to interact with members of that culture as often as possible and to discover through that interaction what they "know" and how they think, feel, and act in typical situations. Degree of commitment to interact with members of the target culture, then, is what we are trying to spot and to increase in students.

Weren't informants used in the ASTP language courses during World War II and though found effective for wartime conditions and goals haven't they been generally discarded since then? In what way is your use of them better?

Mainly, I said, in that the ASTP informant was hired to serve with linguists as a subordinate member of the team, paid to demonstrate the patterns of his language

that the linguist specified and to help drill the students until they achieved fluency in producing selected language patterns tied to largely military concepts and vocabulary. At war's end the forced learning, the mechanistic view of the informant, and the narrow wartime performance goals no longer seemed attractive. Language teachers then returned to what Nelson Brooks refers to in his "A Guest Editorial: Culture - A New Frontier" in the October 1971 FL Annals as the "Olympian" view of culture they had always preferred. Through bringing the student in contact with all types of informants volunteering their services as bridges between their culture and that of the student language teachers can make Professor Brooks preferred Hearthstone view of culture prevail.

Each informant is regarded as representing some unique aspect of his culture understandable through interaction with him in his own language. In the process of learning to understand him through guided interaction with him the learner steadily gains skill toward interacting effectively with other members of the target culture. Through being brought into contact with informants whose interests and backgrounds appeal to the student he will be motivated and challenged to learn to communicate in the target language more than students usually are.

What evidence do you have to suggest that learning to communicate in a second culture through interaction with a variety of informants would be more efficient for all language learners than conventional language classes in which the teacher is the informant, drill master, and evaluator rolled into one?

My primary evidence, I said, is from my own experiments with this method. I have made it a rule when I travel abroad to begin communicating with the first available informant I see a few minutes after my arrival. If I have a phrase book or can buy one immediately I will begin with an appropriate word of greeting -- Konnichiwa -- Gomen nasai -- Dobri dyehn -- in the local language, followed by a short question regarding the location of some obvious thing. I will be ready to use some control-words if the response is incomprehensible until the informant has produced something I can understand. This I write down as well as I can so that I can produce it as I heard it. From this statement I will try to derive a related question and from the answer, still another until I think I have taken enough of the man's time. If I have no phrase book I try to use a bilingual approach with the chosen informant, eliciting from him some key control-word and question-forms which I write down as phonetically as possible for use with my next informant.

I have used this method in brief stops in countries like Taiwan, Malaysia, Ceylon, India, Italy, Greece, Lebanon, Jordan, Syria, Egypt, Nigeria, Ghana, Sierra Leone, Senegal, Spain and on longer ones in France, Germany, Czechoslovakia, Roumania, Venezuela, Colombia, The Congo, and Japan. In every situation I considered myself enroute to becoming a communicator in the language and culture of the country ready to resume interaction with members of the culture any time I had the chance.

The language I handle most comfortably, Spanish, I learned entirely by this method, plus later extensive reading of literature and newspapers and magazines. The other languages which I had studied in courses -- French, German, Italian, and Japanese -- came alive for me only after I applied this method to them.

Last spring I experimented with this method in an Applied Linguistics course for language teachers. To give them exposure to learning a language anew I brought into the class foreign-student-informants in each of the following languages: Thai, Russian, Persian, Japanese, German, and Spanish. The students were startled at the fact that within a half-hour they had been led to elicit in a language they had never used before information about where the informant was born, where he had lived, what his interests were, and what his plans for the future were and to produce in response

such information about themselves.

The present semester I have applied this technique to the teaching of a class in English for Foreign Students. Two of the three class periods a week are devoted to having as guest informants members of the community, members of the faculty, or student leaders. Each of the students in the class has improved markedly in ability to ask questions and interact with the American informants. The informants, in turn, have expressed surprise at the insights they have acquired about the cultures of the foreign students from their experiences.

Quite a simple, intriguing technique. Do you think you could demonstrate and discuss it at the ACTFL Workshop on the teaching of culture at Thanksgiving?

I'd be happy to try. Think of what the consequences would be if all the language teachers in the world would each lead a stream of informants into their classrooms or their students out to where the real-life action-with-informants is. What an awakening there would be among the ethnic minorities everywhere as the word goes out that they are needed, that they are valued in helping mainstream kids become better cross-culture communicators.



## THE WORKSHOP



An Intercultural Communications Workshop  
Lowell Ingram  
Foreign Student Adviser  
University of Washington

A typical ICW would consist of 20-30 students and/or faculty and staff and community people. It would be held hopefully at a site such as a cabin or large home off campus out of the city. Informality of dress and meals would be stressed. In a workshop of 30 participants they would be divided into three groups of 10 each. Each would have a qualified leader or facilitator who would work with them the entire time. The cost of the workshop (usually \$10 per person) may be borne by associated student body funds, a civic group, an international organization, or by the participants themselves. Typically the workshop would start at 5:00 pm on a Friday and end with an evaluation session around noon on Sunday.

A sample ICW format follows:

Friday, 5:00 pm	Arrive at workshop site.
6:00	Dinner
7:00	General session with all groups together. At this opening session an honest appraisal of what the workshop intends to accomplish should be given. Approximately 20-30 minutes should be spent on expectations both on the part of those leading the ICW and the participants. The goals of the workshop should be mentioned at this point and then referred to occasionally throughout the weekend.
7:30	Small Groups. At this point the leaders find the area designated for their group (it is important that each group have a room as comfortable as possible, preferably with rugs or carpets on the floor for informal discussion, and that groups not be visible to one another). Should also be mentioned here that an ideal group of 10-12 persons would consist of at least 3-4 Americans, the rest of the group to have as wide a representation of other cultures as possible. The leader could begin his work group in a way which is most comfortable for him as far as introductions are concerned. Hopefully the participants would have gotten acquainted with each other to some extent since the 5:00 arrival time and formal introduction methods should be bypassed and participants merely indicate the first name or nickname by which he wished to be called. A leader then may immediately introduce the friendship

exercise. This is an exercise which would have originated in the large group session following the expectation discussion. The leader would have indicated to all groups that when they got into sub-groups they had a task to perform. They would be given 40 minutes during which time they were to, as a group, define the term friendship. After the 40 minute period, all the groups would come back together again and each group would share with the other participants what came out of their discussion of friendship. They could portray to the larger group their concept of friendship either by drawing symbols on a piece of butcher paper with crayons or present a skit. This is an excellent exercise to get thing going and to allow participants to share on a personal level. Another interesting exercise is called "Object Exploration" for want of a better phrase. Once the larger group breaks into small groups, the leader of the subgroup would immediately ask the group members to return to their bunk beds or their rooms or wherever they need to go to obtain the one item which they brought with them which was the most important thing to them personally. They were then asked to return to the small group within 4-5 minutes. Once all the participants have reassembled, the leader instructs them to sit in a tight circle on the floor and close their eyes, and indicates that each participant is going to pass that item which he brought with him to the person to his right. After this is done once, the leader allows plenty of time for the participants to touch, feel, or smell that item which he now holds in his hand and which belongs to someone else. All the participants eyes are closed and they are attempting to determine what that object is and what it could possibly mean to someone else and why this particular object could be the most important thing that that person had with him. They are looking for meaning, they are looking for value, and looking for personality in this object. After this first object is explored for 3-4 minutes, the leader then asks each person to pass the object which he now has to his right again. This continues in this pattern until the object is back to the original owner. The leader then asks the group members to open their eyes and a discussion follows during which group members will ask what was that item which felt like this, or why did you bring that picture, or why did you bring that ring, etc, etc. As these questions are answered by the various participants, personal sharing should take place immediately. Without referring much more to the exercise itself, the discussion can immediately get into cultural similarities and cultural differences.

The friendship exercise or this one exercise alone could carry a group into discussion for 3-4 hours. Actually the Friday evening is open from here on and groups may continue as long as they wish and no specific events will be planned for the remainder other than small group sessions.

Saturday,

8:30 am Breakfast

9:00 First Session - all participants together. (Actually this is an optional item as hopefully the group leaders will have met either Friday night after the small groups have adjourned for the evening or Saturday morning to "check out" how they would like to develop the program for Saturday. Some group leaders may feel that their group is going so well that they would prefer not to have it interrupted by a large group session, but usually it is good to start off with all of the participants together the first session on Saturday morning). At this opening session, one leader could give a brief lecture on communications. He may describe some of the barriers to communications such as language, anxiety, culture shock, or stereotyping. An excellent variation on the lecturette would be to assign role playing parts to several of the participants which portray examples of barriers to communication. Role playing and skits are especially effective in the ICW and should be used whenever appropriate. For example several of the participants could be given the assignment of a foreign student trying to get a date with an American girl and allow them to develop the script as they see fit reminding them to keep it in good taste and to make it an honest appraisal as to their experiences. The role players should be given only a few minutes in which to develop their skit and the skit itself should last not more than 10 minutes. Following this opening session of not more than 30 minutes on communications or stereotyping, or culture shock, the small groups then go into session for the entire morning. It should be emphasized here that groups should be advised that group work would make up a major portion of the weekend and that the temptation to disband even though there might be tension or boredom within a group will be discouraged.

Saturday,

12-1:00 pm Lunch

1:30

Small groups. The groups should be encouraged to remain in session again in the afternoon from approximately 1:30 until 4:30. This is perhaps one of the most critical times as group members will usually begin to really develop trust for one another. It is during this afternoon session that perhaps the concept of trust be introduced. At an appropriate time during this

discussion the group leader could suggest the trust walk. Typically, during the trust walk one partner is blindfolded and will be lead by another member of the group throughout the building or around the grounds giving him the most varied experience possible. The one who is leading would take extreme care to see that his partner does not fall or stumble and at the same time takes his hand and has him feel doorways, tables, hard objects, soft objects, water, other people, etc, etc. It is important that the complete trust walk (at mid-point the partners switch roles) last at least 30 minutes and, again, each partner gives the other the most varied experience possible. Since this is a trust walk, it is suggested that the partner who is being led be "trusted" not to open his eyes during the entire walk. Also, the most effective trust walk is one in which there is absolutely no verbal communication whatsoever between the two partners. At the completion of the trust walk, the partners are asked to sit and talk for 5-10 minutes together about how they felt about their experience. After this time is up, the group gets back together and discusses generally what their experiences were. If properly done, the trust walk can be one of the most effective exercises during the entire weekend.

Saturday,

4:30-6:30 Free Time. This should be a time when group members from one group could talk with members of the other groups or a group may, if they have developed a close relationship, want to take a walk in the woods, etc. etc.

6:00

Dinner. This dinner is where usually a big spaghetti feed with one or two glasses of wine per participant is appropriate. Incidentally, the use of alcoholic beverages is discouraged except as mentioned above with one of the meals.

8:00

Social Hour. This could be a time when those who have brought musical instruments could lead a community sing or dancing could take place or any number of variations on a party where the participants spontaneously do what they wish. Actually, it is an open evening without great stress placed on any kind of structure.

Sunday, Breakfast

9:00 am  
9:30

General Session. All participants together. It is at this session where the coordinator of the ICW gives his observations on the dynamics which he has seen occurring throughout the weekend and summarizes and reviews some of the highlights of the program. He may interpret various reactions that he has seen, he may expand on communication patterns which may have developed, or he may just give his honest appraisal of what he has seen happening throughout the program. This could be an open forum type of session where the participants

evaluated what they saw and felt during their experience. After this first general session, the subgroups get back together again for an evaluation session of their own. This could be more personal than the general session and a time when the group leader and the participants pretty well wrap things up in terms of summarizing, evaluation, getting out anything which someone is holding in reserve, etc. This could be a very close and personal time for the small groups and the leaders should be particularly aware of any unanswered questions, frustrations within the group, interpersonal conflicts, and should deal quite openly and frankly with them at this time. One group leader has reported a great deal of success with the breaking of the bread exercise when, as a very last group activity they sit in a small circle and, if it has actually been a close group, they will each take a portion of a cookie or a piece of bread or what have you, symbolizing group cohesion and this exercise need not involve anything verbal but it can have deep meaning for the participants.

I have mentioned one variation of the ICW format. As can be seen, it is designed to allow communication to develop at considerable depth among people from various cultures. Cultural similarities are identified and likewise cultural differences. The thing we hope to do with cultural differences is not to devise ways of breaking down the barriers or side-stepping them, but rather to understand them and appreciate them for what they are and to develop sensitivity, awareness, and appreciation among all the members of the ICW. Hopefully, participants will go from an ICW having developed very deep friendships, developed an appreciation for the importance of communication, for people in general, and particularly among those from other cultures, developed an awareness, understanding and appreciation for people who are somewhat "different" than they are. Hopefully, they will have talked about stereotyping and the cause and effect thereof, and the desire to eliminate stereotyping and prejudice as much as possible in their own lives. Hopefully, your participants will have seen this as an educational weekend and not one designed for fun and party games. As a matter of fact, those of us who work in the field of the ICW approach this with deep sincerity and seriousness in terms of its educational value rather than a luxury item outside of the classroom. We, in fact, view the ICW as potentially one of the most dynamic forces that can take place on a campus.

I have not discussed group leaders yet. At this point I wish to state emphatically that it is extremely important that group leaders be familiar with ICW material before venturing into their first workshop. The ICW is not a sensitivity session, should not be billed as such, and should not be lead by a T-group person unless he is sensitive to some of the liabilities of T-group methodology in a mixed national group.

Obviously, someone who has not led groups before should not attempt an ICW. If possible, a training session for the group leaders should take place two or three weeks before a workshop in which they expect to play a leadership role.

"THE CROSS CULTURAL INTERACTION WORKSHOP:  
LABORATORY LEARNING IN INTERNATIONAL EDUCATION"\*

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In any age, there are a few subjects upon which almost everyone has an opinion. Sometimes strong emotional reactions are also attached so much so that rational discussion of the subject is hindered at best. To examine the "busing" of children with an avowed segregationist is but one example where discussion becomes impossible. Among the academic community today, the term "sensitivity training" is rapidly becoming a second example. Some speak of sensitivity training as if it were man's new religion, in every sense of that term.<sup>1</sup> Others consider it the incarnation of Satan with the potential to destroy both the person and the community. I am not a "convert" of "sensitivity training" -- neither, though, do I see it as something to be feared with international personnel. My purpose here is to move from "sensitivity training" and propose how it can be used to fulfill specific goals with university students representing different cultures, including Americans.

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\*Paper presented to the National Association of Foreign Student Affairs meetings, Kansas City, Missouri, May 1, 1970.

<sup>1</sup>cf. Edward B. Fiske, "American Churches are Turning to Sensitivity Training," The New York Times (March 26, 1970), 43ff.



Implicit in this paper is a criticism of what have been called "Intercultural Communications Workshops". This criticism is mainly focused on their inadequacies for today. We simply do not yet know enough about how we communicate or increase communication with members of our own culture, let alone with members of other cultures. Such workshops in which I have participated in the past have left me bored listening to examples of how many cigarettes it is proper to offer someone in Taiwan in contrast to this country, or family relationships, courtship patterns, etc. Johari's "window of awareness" and audio-visual illustrations of basic concepts in communication theory do not leave me with anything. It appears to me that by focusing on communication, issues become confused and one is left with more loose ends than can be profitably integrated within a short period of time. It may not be true that all men in all cultures communicate in basic and identical ways. A better assumption, I think, would be to hold less utopian and more specific goals for workshops.

Workshops are based on theories of "laboratory learning." Coming from the experience-based learning philosophy of John Dewey and the so-called "progressive educators," laboratory learning assumes that there exists a way whereby "students" may be involved such that the experience per se will create

learning.<sup>2</sup> The question then becomes how to so involve "students"? Several techniques are possible: 1) role play, 2) brain storming, 3) projects, 4) nonverbal exercises, 5) simulation, 6) case studies, 7) psycho drama, 8) t-groups, etc. The t-group, in other words, is but one technique available within the concepts of laboratory learning. As such:

"A T-group is a relatively unstructured group in which individuals participate as learners. The data for learning are not outside these individuals or remote from their immediate experience within the T-group. The data are the transactions among members, their own behavior in the group, as they struggle to create a productive and viable organization, a miniature society; and as they work to stimulate and support one another's learning within that society. Involving experiences are a necessary, but not the only condition of learning. T-group members must establish a process of inquiry in which data about their own behaviors are collected and analyzed simultaneously with their experience which generates the behaviors. Learnings thus achieved are tested and generalized for continuing use. Each individual may learn about his own motives, feelings, and strategies in dealing with other persons. He learns also of the reactions he produces in others as he interacts with them. From the confrontation of intentions and effects, he locates barriers to full and autonomous functioning in his relations with others. Out of these he develops new images of potentiality in himself and seeks help from others in converting potentialities into actualities."<sup>3</sup>

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<sup>2</sup> cf. Frederick MacDonald, "The Influence of Learning Theories on Education," Theories of Learning and Instruction: The Sixty-Third Yearbook of the National Society for the Study of Education. Ernest Hilgard, ed. (1964); L. E. This and Gordon Lippitt, Learning Theories and Training (Washington: Leadership Resources, Inc., 1966).

<sup>3</sup> Leland Bradford, Jack Gibb, and Kenneth Benne, T-Group Theory and Laboratory Method (New York: John Wiley and Sons, 1964), p. 1-2.

Again, I stress, the t-group which is commonly becoming synonymous with "sensitivity training" is but one option within laboratory learning.<sup>4</sup>

To move one step further, it is not radical to suggest that international students at American colleges and universities today have difficulties in adjusting, sometimes extreme difficulties. Research on international students shows what we all know and sometimes take for granted. The so-called "U-hypothesis"<sup>5</sup> is one way to view the situation. I roughly count ten research reports supporting most, if not all, of

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<sup>4</sup>As many professionals are concerned about "bad experiences" in t-groups, it is appropriate to point out that available research does not find much occurrence of negative experiences leading a participant to drop out of the group when proper standards are held. cf. "Emotional Stress and Laboratory Training," NTL Institute News and Reports, III, 4 (November, 1969); Richard L. Batchelder and James M. Hardy, Using Sensitivity Training and the Laboratory Method: An Organizational Case Study in The Development of Human Resources (New York: Association Press, 1968), pp. 83-84. The question of standards, though, is an important one and should be given critical attention. cf. Martin Lakin, "Some Ethical Issues in Sensitivity Training," American Psychologist, XXIV, 10 (October, 1969), 923-928. I, personally, find some of the methods used by some "sensitivity trainers" to provoke data under the quip that "surgery always hurts" to be totally without justification. It should be clear that I am not giving blanket sanctification to sensitivity training in this paper.

<sup>5</sup>This hypothesis posits that the international student enters the host country in a euphoric mood, quite happy and satisfied with all that is new and different, begins to drop in his satisfaction as he discovers loneliness and encounters various difficulties, and finally comes to understand the host country, decides that things are not really that bad (in the host country), and leaves often nearly as satisfied as when he arrived.

this hypothesis<sup>6</sup> while only three that specifically argue that other "contributing factors" need to be considered.<sup>7</sup> Thus, a CROSS CULTURAL INTERACTION WORKSHOP would want to make a positive contribution to the problem of adjustment faced by the international student.

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<sup>6</sup> Sverre Lysgaard, "Adjustment in a Foreign Society: Norwegian Fulbright Grantees Visiting the U. S.," International Social Science Bulletin, VII (1955), pp. 45-51; William H. Sewell and Oluf M. Davidsen, Scandinavian Students on an American Campus (Minneapolis: University of Minnesota Press, 1961); John W. Bennett, Herbert Passin, and Robert K. McKnight, In Search of Identity: The Japanese Overseas Scholar in America and Japan (Minneapolis: University of Minnesota Press, 1958); George V. Coelho, Changing Images of America: A Study of Indian Students' Perceptions (Glencoe: Free Press, 1958); John T. Gullahorn and Jeanne E. Gullahorn, American Students in France (International Educational Exchange Series, U. S. Department of State, 1955); Cora DuBois, Foreign Students and Higher Education in the United States (Washington: American Council on Education, 1956); Richard T. Morris, The Two-Way Mirror: National Status in Foreign Students' Adjustment (Minneapolis: The University of Minnesota Press, 1960); Ralph L. Beals and Norman D. Humphrey, No Frontier to Learning: The Mexican Student in the United States (Minneapolis: University of Minnesota Press, 1957); Norman Kiell, "Attitudes of Foreign Students," Journal of Higher Education, XXIX (1951), pp. 188-194, 225 offers support for the first half of the hypothesis; Violet Wuerfel Clark, "Ghanaian Students in the U. S. 1959-1960" (unpublished doctoral dissertation, University of Michigan, 1963) offers limited support.

<sup>7</sup> Claire Selltiz, June R. Christ, Joan Havel, Stuart W. Cook, Attitudes and Social Relations of Foreign Students in the United States (Minneapolis: University of Minnesota Press, 1963); Henry A. Selby and Clyde M. Woods, "Foreign Students at a High-Pressure University," Sociology of Education, XXXIX, 2 (Spring, 1966), pp. 138-154. Both cast doubt upon the total validity of this hypothesis and raise the question of contributing factors. Tamar Becker, "Patterns of Attitude Changes Among Foreign Students," American Journal of Sociology, LXXIII, 4 (June, 1968), 431-442, suggests that the U-Hypothesis may be more valid for students from "highly developed" countries rather than those from "underdeveloped countries." At this point, then, the hypothesis remains unproven but tends to be favored in the literature and the assumption of international student affairs personnel.

On the other hand, it is my bias that international students on an American campus have the potential for international education among American host students. With the present domestic situation, it is becoming more doubtful at best that money should be poured into international student projects when America's own children are unable to secure an adequate higher education; unless, however, the American students can benefit significantly within their education from the expenditures for international students. It is not enough to give speeches today extolling "international understanding and friendship." International students can be a positive, educative element within American higher education, and we are beginning to find data to show this.<sup>8</sup>

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<sup>8</sup>Although research is in its infancy here, three studies begin to support this point: Robert H. Shaffer and Leo R. Dowling, Foreign Students and Their American Student Friends (Bloomington: Indiana University, 1966), I, II, found indication that association with international students encouraged American friends to reevaluate their attitudes toward United States policies and sometimes to even change their vocational plans for their future. A second study, appearing to have been closely related to the first, looked at the characteristics of friends of foreign students--Donald Theodore Nelson, "The Impact of Foreign Undergraduate Students Upon American Undergraduate Students," (unpublished doctoral dissertation, Indiana University, 1966). New interests, widening attitudes of acceptance to "foreigners", and plans to pursue international variables academically tended to appear in the Americans. My study, "The Influence of a Random Sample of International Students Upon American Students in a Sensitivity Group Experience," (unpublished doctoral dissertation, The Pennsylvania State University, March, 1970), dealt with the increase toward worldmindedness on a continuum from national-mindedness to worldmindedness among a small sample of undergraduates after a sensitivity group experience in which international students were present.

A CROSS CULTURAL INTERACTION WORKSHOP can be one practical way of actualizing the ideal of international education with Americans.

All of this leads me to posit the following goals for the CROSS CULTURAL INTERACTION WORKSHOP:

1. To enable the participant to gain an understanding of the particular values which are a part of himself when he approaches a different culture.
2. To enable the participant to begin to be sensitive to the cultural values which are part of others present in the group.
3. To enable the participant to understand and feel some of the uniquely individual differences that are part of a particular individual from a diverse culture and which are significantly his, and his alone, regardless of his cultural background.

In order to be clear here, let me specify that I am using the word culture to mean "a cognitive map to enable one to interact with a series of people and situations."<sup>9</sup> There are, of course, many other ways to define "culture".<sup>10</sup>

There is reason to consider these goals possible, if not probable. The so-called "contact hypothesis" posits that inter-group contact produces positive interactions and attitudes between groups so involved. Numerous research studies<sup>11</sup> carried

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<sup>9</sup>cf. Ward H. Goodenough, "Cultural Anthropology and Linguistics," Language in Culture and Society, Dell Hymes, Ed. (New York: Harper and Row, Publishers, 1964).

<sup>10</sup>cf. A. L. Kroeber and Clyde Kluckhohn, CULTURE: A Critical Review of Concepts and Definitions (New York: Vintage Books, 1952).

<sup>11</sup>A recent review of these studies is: Yehuda Amir, "Contact Hypothesis in Ethnic Relations," Psychological Bulletin, LXXI, 5 (May, 1969), 319-342.

out on this hypothesis tend to support this under the following framework: (1) changes in group attitudes can be produced by contact, (2) such changes may be limited or generalizeable, but (3) positive changes are most likely to occur when the group consists of equal socio-economic status members or a perceived higher status minority group representative, if the contact is perceived as "pleasant" or "rewarding", if the contact has been intimate, if activities have been involved, or if there have been superordinate goals present or perceived. In short, although it is not clear that contact per se is the essential factor, by using contact in specifically structured ways it is probable, at the minimum, to bring about better understanding and feeling among members from different cultures, as defined in this paper. Similar expectations may be posited after reviewing the literature on attitude change.<sup>12</sup>

Although so-called "t-group research" is in its infancy, there is further indication here that these goals are not

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<sup>12</sup> cf. my review, loc. cit., pp. 72-73. A recent study which deserves mention here is Knud S. Larsen, Gary Schwendiman, David V. Stimpson, "Change in Attitude Toward Negroes Resulting From Exposure to Congruent and Non-Congruent Attitudinal Objects," The Journal of Peace Research, 2 (1969), 157-161. "Attitude is used here to refer to the degree of affect or feeling associated with some psychological object. cf. L. L. Thurstone, "Comment," American Journal of Sociology, LII (1946), 39-50.



improbable.<sup>13</sup> The important question, though, is what happens when international students are put in groups. Despite the "horror stories" of international students suffering psychotic breakdowns following a T-group, some "sensitivity trainers" report success. "Sensitivity training" has been used in Japan with business men,<sup>14</sup> specific materials are available for use in Africa,<sup>15</sup> and a model -- departing somewhat from a pure "sensitivity" model -- is presently in use in Mexico.<sup>16</sup> The question is how sensitivity training is used.

In practice the "success" or "failure" of any group is dependent upon its "leader", perceived or formal, his person-

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<sup>13</sup> Ibid. pp. 77-81. cf. Joseph E. McGrath and Irwin Altman, Small Group Research: A Synthesis and Critique of the Field (New York: Holt, Rinehart, and Winston, Inc., 1966), Chapter 6, "Generalizations from Small Group Research Data." Research on T-Groups with student participants is, to this point, sadly lacking but drastically needed. cf. C. M. Hampden - Turner, "An Existential 'Learning Theory' and the Integration of T-Group Research," The Journal of Applied Behavioral Science, II, 4 (1966), 367-386. In doing research of this nature it is imperative that the questions raised by Chris Argyris, "The Incompleteness of Social-Psychological Theory: Examples from Small Groups, Cognitive Consistency, and Attribution Research," American Psychologist, XXIV, 10 (October, 1969), 893-908, be considered.

<sup>14</sup> Fred Massarik, " 'Saying What You Feel': Reflections on Personal Openness in Japan," International Understanding, II, 1 (1964-65).

<sup>15</sup> Donald Nysten, J. Robert Mitchell, and Anthony Stout, Handbook of Staff Development and Human Relations Training: Materials Developed for Use in Africa (Washington, D. C.: NTL Institute for Applied Behavioral Science, Associated with the National Education Association, n.d. ca. 1968).

<sup>16</sup> Rafael Legaria, "Methods for Cultural Awareness," Mexico City, Mexico: Center for the Study of Development and Social Change, 1970.

ality, and his method of interacting with those around him.

This seems to be true whether the group contains international students or not. Recently an article justly critical of "sensitivity training" concluded that:

"Depending upon his professional background and personal bias, each person who conducts a sensitivity group has a different focus."<sup>17</sup>

The "leader" is the crucial factor in the group.

Thus, the CROSS CULTURAL INTERACTION WORKSHOP is set up by first establishing the goals and the "leader". Once this is done the "leader" is free to use the whole realm of techniques open to any "sensitivity" trainer under the criterion of the goals and the particular composition of the group. He may begin with an anthropological film on indigenous religion among the Nuer and then follow the group reaction. He may begin with a series of non-verbal exercises (micro lab) or a case study of a person alone and having adjustment difficulties in a foreign culture. At one point he may structure a time when international personnel can show personal slides of customs in their homeland, or he may structure in a particular topic by giving the group a pencil and paper questionnaire on particular values (for example, on marriage: polygamy, monogamy or even on religious values) and then later ask the group to come to a single answer for each item. At some time he may

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<sup>17</sup>Ted J. Rakstis, "Sensitivity Training: Fad, Fraud, or New Frontier," Today's Health (January, 1970), 21.

provide opportunity for each member of the group to share himself or herself through some method like the DUE technique.<sup>18</sup> I could go on and on with specific techniques, but the point is that the options are unlimited.<sup>19</sup>

As far as time, my preference would be for groups made of three to four international students with nine to twelve Americans over a weekend. This too, though, is dependent upon the particular goals formed for a particular CROSS CULTURAL INTERACTION WORKSHOP. Again I want to stress that the leader is the crucial factor.

In closing, then, I see the CROSS CULTURAL INTERACTION WORKSHOP as a viable form of international education which can be beneficial to all parties concerned. Among university students, attitudes toward other cultures can be changed, while at the same time, individuals can learn to relate significantly to each other. I would suggest that international student affairs personnel must move and research<sup>20</sup> what they do in the broader area of international education, especially today when domestic issues are the increasingly major concerns of our society. One must quit being afraid of "sensitivity training" and see it for what it is, a technique which can be properly used to benefit both Americans and international students.

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<sup>18</sup>cf. Herbert A. Otto, "Depth Unfoldment Experience: A Method for Creating Interpersonal Closeness" (Human Potentialities Research Project, The University of Utah, December, 1965, unpublished manuscript).

<sup>19</sup>cf. Roger Harrison and Richard L. Hopkins, The Design of Cross-Cultural Training, With Examples from the Peace Corps (Washington, D.C.: National Training Labs, 197

<sup>20</sup>cf. "Research Urged on International Education," Today's Education: The Journal of the National Education Association (March, 1970), 3.

AMERICAN-FOREIGN STUDENT CROSS-CULTURAL HUMAN RELATIONS LABORATORY:  
A REPORT

Colin Silverthorne & Richard Goldberg (1)

In October 1968, the Foreign Student office of the University of Cincinnati sponsored a Cross-Cultural Human Relations Training Workshop for American and Foreign Students. The specific goals of the laboratory were:

1. To increase understanding of culturally bound patterns of interpersonal relationships.
2. To increase sensitivity to cross-cultural norms and behavior.
3. To provide an opportunity for closer relationships to increase communication.
4. To gain insight into areas of common interest.

The basic philosophy behind this workshop came out of these goals. Further, a major justification for accepting foreign students at an American university is the contribution that the foreign student will make to the university culture. The inability of American and foreign students to develop personally significant relationships with each other limits the scope of the international component at the university. This component largely depends on the nature of the communication that takes place between American and foreign students outside as well as inside the classroom.

Although some universities have devoted effort to developing American-foreign student relations, it has been in the area of organized activity programming. This type of programming has its importance, but is not a substitute for programs specifically designed for improving American-foreign student communication.

We proposed to use the method of the human relations laboratory to deal directly with the area of American-foreign student relations. The Foreign Student office of the University of Cincinnati wanted to sponsor a four day American-foreign student human relations laboratory. An off-campus laboratory for 50 participants--25 American and 25 foreign students, primarily at the graduate level, was proposed. The staff was composed of advanced doctoral students with human relations laboratory experience with the supervisions of a professionally qualified National Training Laboratories associate.

The laboratory employed the usual small group methods of laboratory training, but was designed to meet the needs of a multinational, cross-cultural population.

PARTICIPANTS

Total registration was 24 participants. The breakdown of participants by countries was as follows:

Germany	-	5
India	-	5
Korea	-	1
Jamaica	-	1
U.S.	-	12

## THE PLAN OF THE WORKSHOP

An attempt was made to keep a strong community orientation throughout the entire workshop. The population of the workshop was divided into three groups. Some of the activities were total community activities while others were carried on in the small groups. Among the total community activities used was the lemon exercise, an activity designed to dramatize the difference between looking at an object as an individual object or looking at it as a member of some class of objects. In the lemon exercise, each person was given a lemon. He studied it and attempted to identify it as a unique lemon. Later this was shared with other people in terms of their looking at their lemon as a plain old lemon, or looking at it as quite unique. This led to a discussion of people's perceptions of each other as either individuals or representatives of some group. For example, you're just a German, American, or Indian, etc. You're an individual even though you are also a member of some cultural group. The exercise was very successful and the discussion seemed to lead to new insights.

Another total community activity was viewing the movie, Where Prejudice Is, a movie focusing on cross-cultural prejudice. The movie is very powerful and following in small group discussions were held. Issues were raised concerning prejudice, stereotypes, and change.

In the small groups discussion and activity were centered around interpersonal communication, self-awareness, and group development. Most of the small group time was taken up with discussion. Activities were sometimes used to facilitate the discussions. One of these was the Perfect Person Exercise which gave participants an opportunity to discuss and think about their ideas of what human qualities and attributes should be. This discussion seemed to provide many of the participants with valuable insights regarding some of their stereotyped views about physical and emotional characteristics, and also about some of their own prejudices.

In another activity, each person decorated a bag using magazine pictures and phrases in such a way that the bag symbolized that person as he saw himself. There was a great deal of discussion on how each individual saw himself and how he was seen by other people in the group.

By Saturday evening, the last night of the workshop, it was clear that each of the three small groups had established or developed their own subculture. Therefore, each group was given an opportunity to think about this through the process of preparing a skit representative of their group and how it had developed through the past several days of the workshop. The skits were then presented to the other people in the workshop. The complete design for the workshop is included in an appended table.

## EVALUATION

In terms of reaching the goals that we had initially set for ourselves in planning the workshop, we felt that the laboratory was generally successful in increasing cross-cultural understanding, communication, and in developing friendship. Furthermore, the friendships that developed during the workshop seem to have led to greater participation in some aspects of University life such as the International Coffee

Hour and other activities sponsored by the Foreign Student Office. The workshop turned out to be less successful, however, in exploring the relationships that had developed between groups and in the kinds of processes that were involved.

#### RECOMMENDATIONS FOR FUTURE CROSS-CULTURAL LABORATORIES

Our recommendations include the following:

1. Obtaining a more diverse population of American Students. It would be useful if these American students came from the kinds of academic departments that many of the foreign students did. In this laboratory, many of the U.S. students did not come from the same departments as the foreign student participants.
2. More activities designed to explore the cultures that build up within the small groups.
3. The goals set for the lab established expectations far above those we were able to realize in a three-day workshop. We should establish goals that are more realistic for the time and the nature of the workshop.
4. Those American students that do participate should be students who have not previously experienced human relations training. Foreign students immediately experience some disadvantage due to a language problem. American students with prior human relations training tend to compound the problem.
5. It is important that we have more foreign students in the workshop than we had this time and it would be useful if these students represented a number of different countries.
6. American students should be viewed as one representative country and participate on a more equal basis with the other students.
7. The fact that we had two staff people of foreign origin proved to be extremely beneficial. We recommend that in all future workshops that at least some staff people represent foreign countries.
8. A possible technique to try in a future workshop would be to have rooms set aside to represent different countries. There could be materials in these rooms which would represent the different countries like a cultural display. This would facilitate discussion of some of these items and probably more cross group understanding. It would also make participants feel more comfortable initially if they brought something from home with them. Something that they could discuss and answer questions about.
9. A better balance in the number of men and women attending the workshop would be very helpful. The participants in this workshop were almost entirely men.
10. We suggest that time be built into the design of the workshop for the different cultures participating to present something of their own culture to the total group. This might be called, for example, a "resource night".



11. Allied to the previous point, the workshop might have two staffs, a human relations laboratory staff and a resource staff made up of some of the participants.
12. The image of the workshop should be changed from an American program accomodating foreign students to an international program which includes Americans.
13. A steering committee of Foreign and American students should be established to recruit new students into the program.

(Footnote)

- (1) The additional staff for the weekend workshop were Jim Schorr, Else Kessler, Richard Cattulo, Michael McCaskey and Dr. Clovis R. Shepherd, Director of the Human Relations Institute (University of Cincinnati), was the consultant for the staff. Two of the staff members are of foreign origin. Colin Silverthorne is from England and Else Kessler is from Holland. In addition, Michael McCaskey recently spent two years in Ethiopia serving in the Peace Corps.



PROGRAM DESIGN FOR THE OCTOBER 13-17, 1968  
AMERICAN-FOREIGN STUDENT CROSS-CULTURAL  
HUMAN RELATIONS LABORATORY

THURSDAY

5-5:30 Pair with 1 person you don't know and get to know him better.

5:30-6:30 DINNER

6:30 Mill around people non-verbally, then form comfortable groups and deal with names & what you want to be called. Remill and form uncomfortable group. Lemon Exercise.

Rosters & T-Groups (1 hour)

10:00 STAFF

FRIDAY

9-10:15 T-Groups

10:15-10:30 Coffee

10:30-12pm

T<sub>1</sub> (consultant group) met with T<sub>3</sub> (Client group) T<sub>2</sub> Alone

12-1:00 LUNCH

1:00-2:30

T<sub>2</sub> (Consultant group) met with T<sub>1</sub> (Client group) T<sub>3</sub> Alone

2:30-2:45 Break

2:45-4:00 T<sub>3</sub> (Consultant group) met with

T<sub>2</sub> (Client group) T<sub>1</sub> Alone

4:00-5:00 Free Time

5:30-6:30 DINNER

7:00-8:10 Movie

8:10-10:00 T-Groups & Discuss Movie

10:00 STAFF MEETING

SATURDAY

9-11:30 Perfect Person Exercise & discuss in T-group

11:30-12 Cross Group Trio

11:30-12 Cross group Trio 12:00-1:00 LUNCH

12-1 LUNCH

1:00-2 Make bags

2:00 Break-Coffee

2:15 T-group until 4:30

4:00-6:30 Free Time & Dinner

6:30-8:15 T-Group

8:15-8:30 Break

8:30-9:30 Prepare skit (present group to community)

9:30-10:30 Presentation of skit

SUNDAY

9:30-11:30 T-Groups

11:30-12 Cross Group Trio

1:00-2:00 T-Groups

2:00- Community Meeting and Closing

(T-Group = Training Group)

A Draft of an Idea —

THE  
CROSS-CULTURAL COMMUNICATIONS  
WORKSHOP

(A description in subjective,  
theoretical, and practical  
terms)

Compiled by -  
Debbie Barndt

Assistant Professor  
Broadale Community  
College

Program Consultant  
International Division  
National YMCA

## INTRODUCTION —

On one of my earliest international ventures, working as a maid in a student center in Switzerland, I found this on the wall during a bed-making tour:

I do not want my house to be walled in on all sides or my windows to be stuffed. I want the cultures of all lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any. - Mahatma Gandhi

In my late teens, that was an important time in my life:

- for recognizing the "house" in which I had grown (this time in history, my culture, my family, my image)
- for being shaken by the winds of other cultures
- for seeking what in me was universal, what was cultural, what was unique.

Gandhi's ideal provided a delicate goal for me at that time. And it still reflects the rare kind of inner balance I feel is needed for cross-cultural communications.

This paper grows out of a continued personal interest in the awareness of self, in the diversity of cultures, in the process of communicating across cultures. It is a simple statement of what I see in the field of cross-cultural communications that could be applied in a workshop setting - as an educational experience or as a training program for Americans going overseas. Many of the ideas and techniques I have gathered in a preliminary research of other similar courses and projects. This compilation is done initially for use by the International Staff of the National YMCA, where I am serving as an international program consultant. But, hopefully, the summary of ideas will be useful to other groups. I am writing for the layman - so academic concepts are simplified and practical methods of learning are proposed.

Any cross-cultural program is three-pronged: with a theoretical base, self-therapeutic effects, and practical application. Likewise in my presentation, I feel the need to view the subject from these three perspectives:

**SUBJECTIVE** - I will be initially subjective: my feelings are the deepest base for my involvement in this area. And I also believe that cross-cultural education should be seen in the context of one's personal growth and development.

**THEORETICAL** - Basic concepts of cross-cultural communications will be described simply. As I see it as an interdisciplinary field, I will draw from psychology, sociology, anthropology, and linguistics.

**PRACTICAL** - I'm most interested in how the ideas can come alive, through practical exercises and experiences which become part of the participants. In other words, what understanding and skills can be learned to improve cross-cultural communications.

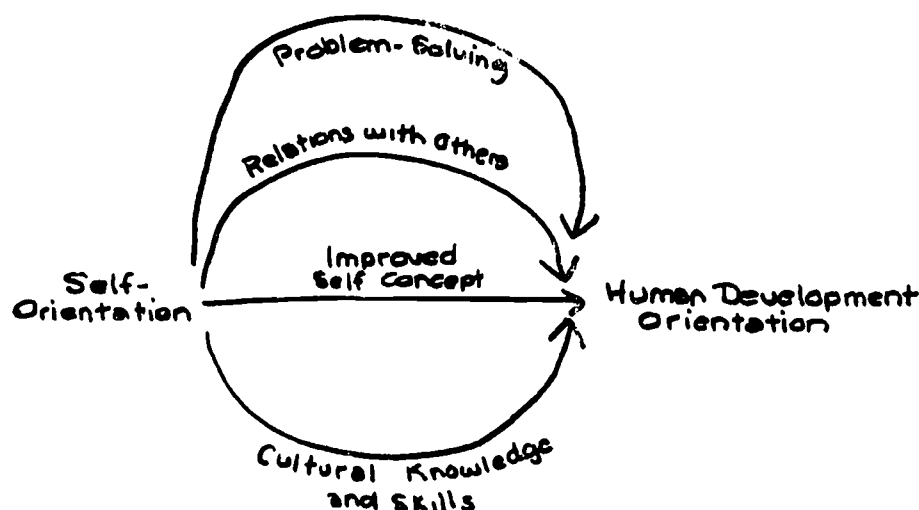
The major question is the problem of communicating cross-culturally. But in the workshop, I see three components and interrelated goals:

- I To develop a better understanding of one's SELF as a cultural being, as a communicator.
- II To develop an awareness of the components of CULTURE - first of American culture, then of contrast-American cultures.
- III To better understand the dynamics of the process of COMMUNICATION - and specifically, the problems of cross-cultural communication.

These are all vast goals - and perhaps the most we can accomplish realistically is to begin to understand why misunderstanding occurs..! But each dimension is necessary if we are going to attack head-on the problems of cross-cultural communications, for my self-concept and my awareness of cultural differences will inevitably effect my communication across cultures.

These three goals will also serve as the major sections of this paper - and each will be treated subjectively, theoretically, and practically. This arrangement does not mean that the exercises should be used sequentially in a workshop; they are best intermingled.

We can look at the cross-cultural workshop as a learning experience with a human development orientation, something like this:



Just one further word about the use of cross-cultural communications workshops: they need not be seen as only applicable to international exchanges. Consider these possibilities:

- one part of the training experience for Americans going overseas - students, businessmen, diplomats, servicemen, tourists, etc.
- orientation program for foreigners coming to visit or live in the United States.
- an academic course in social sciences at a university - geared toward human development or the psychological dimension of international relations
- a short or long-term program for voluntary organizations or service clubs interested in anything from personal expansion to international affairs.
- a method of examining the problems of communicating between sub-cultures: younger and older generations, black-white, upper-lower class, teacher-student, etc.

The ideas in this paper may be drawn out for more specific use: academicians will want to expand the theoretical base with the help of the attached bibliography; practitioners may just pick up some of the exercises and try them. Consider it my particular collection of thoughts and feelings and actions to be played with, dissected, put together again, expanded.....

# SUBJECTIVELY —

Why is self-awareness important for cross-cultural communications...?  
What can I learn about myself that I don't already know....? How can I do this with a group of people who may be quite different from me...?

Let me share a personal example: When I first went to study overseas, I thought I was pretty aware of myself. The variety of life that I confronted in the new culture fascinated me - in the endless forms of moral and ritual. But suddenly as I became more deeply immersed in new life-styles, my foundations began to shake. All that I was, seemed to have been determined by another milieu - my culture back home. And the cues of how I should behave were missing...! This was the familiar "culture shock" - only more generally and seriously for me, it was a major "identity crisis." So much that I had thought was universal turned out to be relative, valid only in a limited cultural context. So much of what had made me what I was, had been determined by the lives around me. I felt-tricked: someone had been molding my personality without consulting me first! If I took away all those cultural influences, though - what would be left...? I could not escape the fact: I was a cultural product. My culture was within me - in some ways I might never discern, a part of my very movement.

Another frightening realization occurred: I could see myself from another perspective. I could be seen from many perspectives! There was a different "me" in the minds of all who knew me. And surely I was quite a different creature to those new friends of foreign cultures. For they had been trained to see different things and to value them differently. This, of course, complicated my cross-cultural communications: I had to be aware that I was being seen through cultural glasses - and that I, too, was looking through a very particular lens.

And so the self has a real struggle in a cross-cultural situation: to deal with the ambiguities of different me's, of different you's, of different communication cues. I may seek consistency and like to believe that I have one unique identity. But in a strange situation, new identities, even multiple identities, emerge. I face the strangeness: I am many people, I am contradictions, I experience simultaneously conflicting emotions (love-hate, joy-pain), my world is different from yours, both worlds are constantly changing. This is ambiguity: this is what I must live with in a cross-cultural universe. And this is perhaps where most people retreat out of confusion. This very personal ability to move from one world to another, and not be threatened by the changes: this is the skill that I feel must be an underlying goal of any workshop. And we cannot escape the fact: it does involve digging into the psyche, discovering new dimensions of the personality, and opening up to our very own deepest values and feelings.

The ability I speak of - to live with ambiguities - is being demanded of us not only because of increased interaction with other cultures or sub-cultures. It is the same state of mind needed for survival within one culture through any period of time - as rapid change thrusts us daily into new "cultures" - the transformations that surround us.



These other dimensions of "me" may affect my communications:

- unconscious motives (I may need to feel powerful...)
- perceptions (I may see him as a lazy bum, while in his culture he's a respected man of contemplation...)
- prejudices (I may automatically degrade him because he doesn't believe in soap or education....)
- self-concept (If I feel uneasy about myself, I'll probably feel uneasy with a stranger and make him feel uncomfortable...)
- values (If I value experience as equal to wisdom, then I will respond differently to an older person...)
- defense mechanisms (I may feel threatened by a different way of life - feeling the need to protect my way by withdrawing or rationalizing, etc.)
- patterns of thinking (My analytical, rational thought may not make sense to another who acts on the basis of orders, suspicions, or feelings...)

This reflects why I think the cross-cultural workshop must deal directly with the psychological dimension of communications, in the deepest and most personal sense. The theoretical concepts involved and methods of exploring them follow.

# THEORETICALLY —

Some basic psychological concepts might be explored:

**DIMENSIONS OF PERSONALITY:** Freud's components the id, ego, and super-ego - show us that besides the rational part of us which we see most clearly, there is an unconscious (drives, needs) and a super-conscious (what society has taught us is right although we may not have rationally examined it), both of which influence our behavior. Eric Berne and Thomas Harris have used three similar dimensions in transactional analysis: everyone has a "Parent" (taught concept of life, superego), an "Adult" (thought concept of life, ego), and a "Child" (felt concept of life, id) within him. There is sometimes conflict within us between our parent, adult, and child, and one may take over at any point. When the Parent interferes with adult rationality, we may have prejudice; when the Child influences the adult's perceptions, they may become delusions. When we communicate we may be speaking to different dimensions of the other person. And cross-culturally, where our superegos are likely to come in conflict, we need to call upon the rational, the ego, the adult in us.

**SELF-CONCEPT:** How do I identify myself..? Do I see myself as others see me..? Do I identify with my cultural heritage, my family, my social groups and causes, my roles, my thoughts and feelings...? In some cultures the idea of the self as a separate entity is virtually unknown. And others will surely not see me as I see myself. Cooley and Meade have offered major social-psychological theories about the formation of the self-concept.

**PREJUDICE:** The "parent" in us, all the cultural influences on our thinking, has taught us well to be prejudiced for or against a myriad of people, ideas, things. Gordon Allport has done the most thorough study The Nature of Prejudice. Edmund Glenn suggests that prejudice is a kind of simple-mindedness, a way out of dealing with ambiguities which exist in reality. Black and white thinking is more comfortable than gray; it seems easier to love one thing and hate another than to accept the many ways that you love and hate both. Glenn proposes that we must first recognize our prejudices intellectually. Then we must work at the emotional level, internalizing new perceptions.

**PERCEPTION:** We see on the basis of what we are, how we feel, what we have been taught to see. One of the most important psychological concepts to understand is that no one sees reality in objective terms. We select, categorize, put values on, put ourselves in to everything happening around us. Thus when we communicate with others, we must become aware of another reality - theirs.

**GROWTH AND DEVELOPMENT:** The development of the personality varies greatly from one culture to another. And so, to understand our own pattern of growth may help us to recognize what most influenced us - sexually, mentally, emotionally, socially. The experiences of childhood alone may be a good point of comparison. Both Sigmund Freud and Eric Erikson have outlined the dynamic process of growth; we will explore in the next section how different cultural influences yield different growth patterns and different products.

THE UNCONSCIOUS: Modern psychology and psychiatry have awakened us to the role of the unconscious in our communication. The possibility that an understanding of our unconscious motives and drives might give insight to intercultural conflict was suggested in the 30's by Albert Einstein in letters to Sigmund Freud. They both saw the need for strengthening the ego(reason) over the instinct for self-destruction (Thanatos), along with the strengthening of emotional ties (Eros, agape). Beginning with the thesis that war begins in the minds of men, Otto Klineberg explored the role of the unconscious in The Human Dimension of International Relations. William Davidson (Institute for Psychiatry and Foreign Affairs) is concentrating his efforts on the education of decision-makers in this realm: to recognize that the unconscious (drives, wills, needs) is projected on to our cultural institutions and our decisions concerning foreign aid, international crises, war, technological growth.

CREATIVITY: The person who is involved in cross-cultural communications needs a creative attitude. For he is called upon to respond to many unknowns. Literature on the creative process and the creative personality might be helpful in pinpointing the personal skills we want to develop in a workshop. Abraham Maslow is most impressed by the creative person's "relative absence of fear" - especially a "lack of fear of their own insides, their own impulses, emotions, thoughts." So again we see that lack of confidence, personal defenses, simple-mindedness, paranoia - all play into one's effectiveness in a cross-cultural situation.

# PRACTICALLY -

Many of the above basic psychological components of cross-cultural communications can be taught through simple exercises in a workshop setting: (All of these, though, require skillful leader-guides, who can draw out fresh insights from the data generated by the participants)

1. To begin to get at the question of self-identity, try the "I am" game. Have each person list ten completions to the phrase "I am..." - using nouns, adjectives, verbs, or phrases to identify himself - what seems most important to tell other people who he is. Participants begin to focus on themselves, and there can be some interesting cross-cultural comparisons made: for example, many non-Americans will identify themselves in terms of family or group affiliation, Americans may offer adjectives describing their character or feelings, a sense of history may be revealed, etc. Look for the common points among members of the same culture, note what cultural values are reflected in the responses, find out how many develop an identity that defines him as a unique individual, ask how a person's feelings about himself might affect his interaction in cross-cultural communications. You might also try to reverse this exercise, having members complete "You are..." statements about each other. This reinforces the fact that others see us differently than we see ourselves, and these varying perceptions will influence our effectiveness in communication.

2. Many other standard T-group methods could be employed at this point: Depth-Unfoldment (each participant talks about himself for 6 minutes), immediate feedback (individuals give constant frank impressions of how they see each other), Being Born (an individual psychodrama - where the participant imagines himself growing from the womb, reliving childhood experiences that have influenced him), Strengths and weaknesses (everyone identifies himself in these positive and/or negative terms - reflecting how they might influence his ability to communicate cross-culturally), Blind Walk (One person leads a blind-folded partner around introducing him to the world through touch - and testing his sense of trust in an unknown milieu (culture), etc.) However, I question strongly the full use of sensitivity techniques in a cross-cultural setting; the encounter group cult in our society seems to respond to some uniquely American needs - and is based upon our cultural conception of relationships. In some cultures (eg. Japanese or Thai), such direct personal confrontation is threatening to several established mores (saving face, lack of strong individual identity, letting things happen, not manipulating them to achieve certain results). The use of these methods should follow a careful consideration of the persons involved. But if used cautiously and successfully, they can bring the group interaction to a deeper, more personal and more honest level which may increase the possibilities of dealing with basic underlying conceptual differences.

3. Different ways of looking at the Self: Have each person draw a family tree, sharing what he knows of his cultural heritage, and recognizing which cultural values have influenced him the most. Draw a creature on paper that includes the multiple selves of an individual - all the different ways he sees himself in terms of roles, character contradictions, etc. - this illustrates the fact that identity is complex, contradictory, cultural, changing constantly... Participants can draw a graphic autobiography - revealing important people and events - and possibly also reflecting how one feels about himself.

List groups, institutions, or causes that you feel contribute to your identity. Describe selected childhood experiences in terms of the senses (sight, smell, feel, etc) that one's memory arouses; in this way, members of other cultures may identify more easily with each other, while still contrasting early influences. (see Rachel DuBois, Reducing Social Tensions through Group Conversation).

4. To better understand different levels of the self that enter into communications, do a role play of a family discussing its daily activity or a committee developing an international program. Examine carefully how each person responds. Following transactional analysis, analyze each interaction between two persons on the basis of the P - A - C : who is playing the Parent (using his superego), the Adult (using his rationality), the Child (reacting on the basis of spontaneous feeling).

5. Several personality tests get at these questions of one's personal tendencies. Get a hold of the Myers-Briggs personality test (which reveals a person's major approaches on four Jungian dimensions: extraversion-introversion, sensing-intuition, thinking-feeling, judging-perceiving). It can bring out difficulties that one type of person might have in communicating with another. (And certain types will be more suited than others to cross-cultural experiences). There is also a world-mindedness scale that helps an individual to place himself in terms of his general openness to other cultural perspectives. Adorno's Authoritarian Personality developed the F-scale, which tests one's rigidity in thought - an important dimension to examine when confronting new cultures. Other tests may reveal skills, prejudices, strengths, creativity.

6. The general idea of perception (we see what we are, on the basis of cultural experiences) that is so central to cross-cultural communications can be learned through visual perception exercises: a trapezoid window rotating by motor appears to the person used to rectangular windows as an oscillating window; two straight lines: one smaller and placed parallel to the middle section of the longer, can be seen as telephone poles only to those who know of telephone poles. Ask everyone simply to note what he sees in the room or how each sees any one individual. It will be clear that each person selectively perceives, on the basis of his past or what's important to him or how he's feeling today or about himself, etc. A classic film to illustrate the influence of perception on interpersonal communication and cultural interaction is "The Eye of the Beholder."

7. Describe some case studies of problems in cross-cultural communications. Have each respond as he would to the situation, and point out the use of any defense mechanisms (rationalization, projection, insulation, repression, suppression, reaction-formation, fantasy defensive identification, withdrawal) in the chosen responses. For example, does one "project" his own character into the situation unknowingly, or "rationalize" his way to a decision that might deny his gut-level reaction..?

8. Deal with the subject of individual prejudice as both positive and negative: have each participant reveal one thing he's biased against and one thing he's biased for. Relate what persons or experiences influenced the prejudice. To experience the feeling of being discriminated against, choose secretly one physical characteristic (big feet, blue eyes, curly hair) or an occupational grouping or sexual grouping to treat with deference for part of the workshop (e.g., give first right to speak, major roles, reinforcement of contributions, etc.)

9. If the individuals in the workshop are being trained for overseas work, it is important to examine more closely personality characteristics.. What kind of a person is most effective in a cross-cultural setting? What kind of person is desired by the receiving group? You could use some general dimensions as a check list: creative, open, flexible, sensitive, etc. (And probably the best way to test these is to put participants into intercultural or problem-solving settings - and view their responses) However, it is most important to call upon the members of the foreign culture who will be working with him. What kind of a person do they need? In a survey (see Appendix) made by the International Division of the National YMCA last year, it was found that indigenous leaders looked for different characteristics according to their own personalities and their particular situation. What I'm stressing here is that the "other culture" be consulted, that their needs and perspective mold the cross-cultural training itself.

10. Begin to get individuals to identify their values - what's important to them - by rating themselves on the scale of 1-9 in the accompanying cross-cultural analysis. There is space, too, to identify what one perceives as his own culture's dominant value orientation and that of the other culture involved. This leads into the second section: an exploration of culture.

(see section II, page 55)

II

To develop an  
awareness of  
the components of  
CULTURE -  
both American and  
contrast- American



## SUBJECTIVELY —

My understanding of myself and my behavior in cross-cultural communications will depend greatly on my understanding of my culture. To return to the personal example: the experience of being thrust into a new culture not only made me view myself from a detached perspective but shed a whole new light on my cultural background. My first inclination - in realizing that all my values and behavior were arbitrary, relative - was to throw away everything that I had acquired without my asking and to find perspectives that were more absolute, perfect - or at least to reconstruct for myself my own system of relative values... Then came the second shock: all of the dimensions of my culture that I was recognizing for the first time were not so easy to shed. A whole cultural system was planted deep within me.

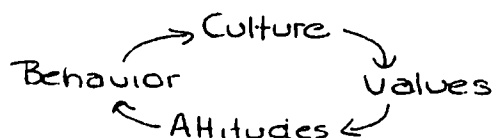
As I continue to learn what makes me me, I develop a greater excitement for the variety of forms that man may take. Differences which once scared me, are now a continual source of fascination. Perhaps because it's so completely limitless: culture is a complex process, is communication, is change... How can we become more aware of the makings of our culture? How can we learn to empathize with other strange assumptions about the meaning of life itself...? Surely the two problems are related: by entering into another way of life, we are able not only to identify with a new culture, but also to see more clearly the identity that our own culture has given us.

It's a precarious venture - to detach yourself from your culture and to examine it critically. (And a difficult one.! "The last thing a deep sea fish could discover is salt water.") But as I become slowly aware of those dimensions of my surroundings that influence my thoughts, feelings, and actions, I can better see myself as a limited being and I can more easily accept other ways of life as valid. When I confront someone from another culture - in order for communication to take place - this acceptance is vital.

# THEORETICALLY —

Rather than develop a lengthy definition of a complex phenomenon, culture, I shall only review a few models, frameworks from which to view culture. Then the focus will change to an analysis of American culture. This is where I think most cross-cultural programs should begin - before attempting to understand foreign forms. Once recognizing culture as something so close, as personal experience, then only can one see another. And the two experiences belong to each other; we can best learn about American values by contrasting them with others.

FROM THE SELF TO THE CULTURE AND BACK AGAIN: The interaction between an individual and his culture can be seen as a continuous circle:



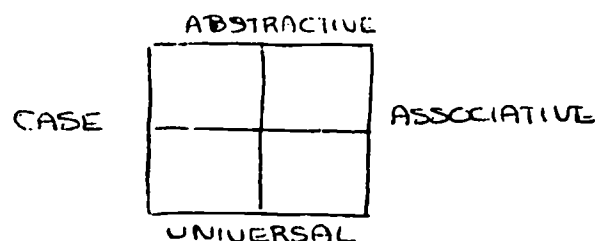
We are interested in the values that are embedded in us through experiences within a culture, how they predispose us to see and evaluate in a certain way (attitudes), and thus influence our behavior in any communication situation. This behavior, spoken and unspoken, is constantly changing, and changes culture.

ERIC ERIKSON: PSYCHOSOCIAL STAGES OF GROWTH: Erikson has expanded Freud's theory of psychosexual development to show the parallels between the psychosocial growth of the individual personality and the development of cultural institutions to meet personal-social needs.

AGE	PSYCHOSOCIAL CONFLICTS	HUMAN VIRTUE EMERGING	SOCIAL INSTITUTION
→1	Basic Trust vs Basic Mistrust	Hope	Organized Religion
2-3	Autonomy vs Shame & Doubt	Willpower	Law and Order
4-5	Initiative vs Guilt	Purpose	Economic Ethos
6-11	Industry vs Inferiority	Competence	Technological Ethos
12-18	Identity vs Role Confusion	Fidelity	Ideology, Aristocracy
19-24	Intimacy vs Isolation	Love	Marriages
25-34	Generativity vs Stagnation	Care	All Institutions
35-50	Ego Integrity vs Despair	Wisdom	

Observe now the institutions in any culture - taking different forms in each - contribute to the formation of personality, and vice-versa. We might better understand individuals from other cultures (and their behavior in cross-cultural communications) by studying their institutions: religions, education, etc.

EDMUND GLENN: PATTERNS OF THINKING - Following a paradigm of four interrelated dimensions, Edmund Glenn has done elaborate classifications of culture, language, and the cross-cultural communications situation.



These categories refer more to the patterns of thinking followed predominantly within a culture. On the case-universal dimension, you have at one end the inductive perspective of making decisions or judgments on the basis of particular concrete facts, and developing a theory for justifying action by observing several cases. The universalistic tendency is to think and act upon general beliefs and theories, with a more absolute right-and-wrong basis.

Abstractive and associative patterns of thinking seem to distinguish some more developed (technologically, economically) countries from lesser-developed ones. Abstractive thought calls for one to detach himself from the object, to explain logically and scientifically, to act upon reason. This is the *Gesellschaft* society (Tonnies), the state-nation, the efficient bureaucracy. Associative thinking follows commonly-agreed-upon values (by two or more persons), and acts on the basis of emotion: it feels right, therefore, it is right. The thinker identifies himself with the idea: thus, strong nationalism, ethnic pride, the *Gemeinschaft* community.

Every person, every culture draws upon both forms of thinking, but at different degrees, at different levels. American business, for example, operates at a high level of abstraction, while Arabic business or American romantic love depend upon more associative tendencies. One can move from an associative perspective to a more abstract one, but it is virtually impossible to return to pure associative thought after becoming self-conscious, aware of oneself apart from others. This exercise of analysis of culture is in itself quite abstractive.

Glenn becomes evaluative about the patterns of thinking in suggesting that the abstractive is necessary for international contact, for the operation of a society, for the alleviation of prejudice, etc... but that associative thought is needed for artistic creation and interpersonal relationships.

Understanding both is important to the communication process, particularly as some cultures have developed one more strongly than the other, and their different bases can easily come into conflict.

TALCOTT PARSONS: PATTERN VARIABLES - In an attempt to compare types of social structure, Parsons isolated five pairs of variables. Each represents the alternative actions an individual may choose when confronting a situation. They can also be used to analyze the dominant tendencies nurtured in a culture.

1. Affectivity vs. Affective neutrality (choosing immediate gratification or delaying gratification)
2. Diffuseness vs. Specificity (relationships are broad and pluralistic, or they are role-specific)
3. Particularism vs. Universalism (subjective priority shown a special group or impartial cognitive evaluation applied to all groups)
4. Quality vs. Performance (ascribing status on the basis of what one is or achieving status through performance)
5. Collectivity-orientation vs. self-orientation (identification with common values out of obligation or selection of values out of self-interest)

Though Parsons developed his PAS model to analyze any social system, we can see how it might direct us to major conceptual differences between cultures. For example, Americans are known 1) to delay gratification for future goals, 2) to fragment relationships into specific roles, 3) to value impartial cognitive judgment, 4) to confer status on the basis of achievement, and 5) to be mainly self-oriented. We can see that contact with cultures built upon opposing assumptions would make communication much more difficult.

EDWARD STEWART: FIVE COMPONENTS OF CULTURE - One of the most useful studies of American cultural patterns has been done by Edward Stewart. He has made use of many other studies of our culture, in discussing five basic components of culture:

Perception of the self  
Perception of the world  
Motivation  
Form of relationships  
Form of activity

← INSERT (entire next 2 pages)

For more concrete examples of Stewart's components - as applied to both Americans and contrast-Americans, see the outline of questions suggested for workshops in the practical section, in pages .

In a more thorough review, American Cultural Patterns: A Cross-Cultural Perspective, Stewart uses the five components above to analyze American values and assumptions. **This** booklet is probably the most valuable reference for workshops focusing on American culture, with an academic orientation. I have attempted to summarize it for more general use in Appendix .

STEPHEN RHINESMITH: VALUE ORIENTATIONS OF MANAGERIAL ACTIVITIES - Following these same cultural components, Stephen Rhinesmith has done an analysis of organizational-managerial activities - viewed cross-culturally in terms of the value orientations they reflect. What is perhaps most valuable to businesses involved internationally is Rhinesmith's statement of alternative behaviors - including not only the dominant Western orientation, but also two different contrast alternatives. The middle alternative can be seen as a possible compromise to be applied to cross-cultural organizational interaction.

I am including an extensive table of Rhinesmith's value orientations, so that they may be clear and of direct use by interested organizations.

## INSERT

The five components of a culture which Stewart uses are elaborated in the outline below, with specific examples of cultural values and assumptions. The value alternative on the left side is considered the dominant American value; the one on the right is the Contrast-American:

### I. PERCEPTION OF THE SELF:

Self is defined: in diffuse, changing terms vs. fixed, clearly defined;  
flexible behavior vs. the person located within system  
Person's identity is: within self vs. outside the self in roles, groups,  
family, clan, caste, society  
Nature of the individual: separate aspects vs. totality of person  
Reliance placed on; self vs. status superiors, patron;  
on impersonal organizations vs. persons  
Kind of person valued: youthful (vigorous) vs. aged (wise, experienced)  
Basis of social control: persuasion, appeal to individual vs. formal,  
authoritative;  
guilt vs. shame

### II. PERCEPTION OF THE WORLD:

Natural world is: physical vs. spiritual;  
mechanical vs. organic;  
use of machines vs. disuse of machines  
World operates: in rational controllable manner vs. in a mystically  
ordered, spiritually conceived manner;  
by chance and probability vs. no chance  
Nature of man: apart from nature of any hierarchy vs. part of nature;  
impermanent, not fixed, changeable vs. permanent, fixed,  
not changeable  
Relationships between man and nature: unlimited good vs. limited good;  
man should modify nature for his  
ends vs. man should accept the  
natural order;  
good health and material comforts  
expected and desired vs. some  
disease and material misery are  
natural, expectable  
Nature of truth: tentative vs. definite;  
relative to circumstances vs. absolute;  
experience analyzed in separate component dichotomies  
vs. experience apprehended as a whole  
Time is defined and valued: future vs. past or present;  
precise units vs. undifferentiated;  
limited resource vs. not limited;  
lineal vs. circular, undifferentiated  
Nature of property: private ownership important as extension of self  
vs. used for "natural" purpose regardless of ownership

PEACE CORPS: BASIC ATTITUDE CONTRASTS - The underlying values of a culture may also be viewed in terms of attitudes, which predispose an individual to action. One cross-cultural analysis used by the Peace Corps examines the culture-within-the-individual through the basic attitudes with which he identifies:

- Attitude toward man's basic nature: Basically good → Basically evil
- Attitude toward life: All life highly valued → Individual less important than the group
- Attitude toward death: Predetermined and inevitable → Accidental and haphazard
- Attitude toward suffering and pain: To be avoided if possible → Inevitable and unavoidable
- Attitude toward problem solving: Rational, logical → Instinctive, impulsive  
Man's duty → God's province
- Attitude toward status, titles, degrees: Reasons other than merit → Earned by merit
- Attitude toward animals: Close to man's feelings → Closer to inanimate objects
- Attitude toward control of one's environment: Self-determination → Fatalistic
- Attitude toward material objects: Highly valued → Not of great importance
- Attitude toward science, technology, machines: Highly valued → Not of great importance
- Attitude toward time: Present time valued → Concern and planning for future
- Attitude toward achievement: Goal-oriented → People-oriented
- Attitude toward work: Brings tangible results → Not a means to an end
- Attitude toward manual work: For lower classes only → Good for everyone
- Attitude toward value of experience: Learn by mistakes → Mistakes should be avoided at all costs
- Attitude toward "change": Possible with effort → Impossible to achieve
- Attitude toward self vis a vis others: Privacy valued → Company valued
- Attitude toward relationship to others: Independence valued → Group valued over individual
- Attitude toward small group or family: Other relationships valued as or more important → Strong and only loyalty
- Attitude toward community cooperation: Apathy → Involvement
- Attitude toward women: Inferior to men → Equal to men
- Attitude toward relationships between sexes: Platonic relationships possible → Sexual relationship always exists
- Attitude toward relationship within the sexes: Extremely close, warm → Warm, close friendships uncommon
- Attitude toward the under-dog: Sympathy → Scorn
- Attitude toward authority: Resentment, rebellion → Valued, respected
- Attitude toward meeting commitments (appointments, schedules, etc.): Casual, little concern → Great concern
- Attitude toward inefficiency and red tape: Complete indifference → Can't tolerate
- Style of communication: Polite, vague, indirect → Frank, open, direct
- Attitude toward strangers: Complete distrust → Great hospitality
- Concern for status: Complete indifference → Great concern
- Attitude toward elders: Honor, respect, deference → Disrespect, distrust, disregard
- Attitude toward maintenance of classroom discipline: Very strict, reliance on punishment → Very permissive, reliance on student responsibility



WEDGE: HOW FOREIGNERS SEE US - Another way to evaluate the basic assumptions of American culture is to examine the opinions that others have of America and Americans. For most of the studies of American culture have been done by Americans, through patterns of thinking and evaluation that are culture-bound. The concern with cross-cultural communications I'm expressing in this paper is in many ways typically Western: I'm assuming that such phenomena can be explained (in the abstract) and that communications can and should be improved through understanding and action.

Foreign visitors are one major source of opinion. Bryant Wedge has compiled comments made by official visitors to their State Dept escort-interpreters. Those concepts underlying American life that were most difficult for foreigners to understand included: federalism, voluntary cooperation, threat of nuclear war, social mobility, and freedom of the press. Words that cause the most semantic difficulties were democracy, capitalism, free enterprise, socialism, communism, and freedom. It seemed that, in general, Africans found the major barriers to communication along racial lines, Russians found difficulty in understanding in the areas of technology and ideology, Japanese could not understand our moral and interpersonal values, while with Latin Americans the major barriers were economic-political and moral.

Any consideration of American culture in the frameworks outlined above has been over-simplified and static. It is not possible to pinpoint the assumptions of a culture with such diversity within and in the midst of such change. It is first of all important to remember that the American culture is very definitely an amalgamation of many ethnic pasts and sub-communities. (See Linton article: The 100% American) It provides enough variety to carry out cross-cultural studies within any city - ethnically, racially, religiously, intergenerationally, etc.

Change within our culture is perhaps epitomized by the development of a counter-culture (see Roszack, The Making of a Counter-Culture) In fact, if we were to review many of the values discussed earlier as contrast-American, it would be clear that the counter-culture has been internalizing many of these and are likely to influence the total philosophical base of our country.

REVEL: THE AMERICAN REVOLUTION: CHANGING CULTURAL VALUES - One of the most comprehensive images of the emerging cultural values in America has been drawn by a Frenchman, Jean-Francois Revel in a new work Without Marx or Jesus. He sees the United States as composed of three nations: a black nation, a Woodstock nation, and a Wallace nation. And yet, Revel finds a real kinship among the major causes: sexual, racial, and aesthetic; they are all rejecting the dominant American life-style. And the issues are all closely related:



"a radically new approach to moral values; the black revolt; the feminist attack on masculine domination; the rejection by young people of exclusively economic and technical social goals; the general adoption of non-coercive methods in education; the acceptance of the guilt for poverty; the growing demand for equality; the rejection of an authoritarian culture in favor of a critical and diversified culture that is basically new, rather than adopted from the old cultural stockpile; the rejection both of the spread of American power abroad and of foreign policy; and a determination that the natural environment is more important than commercial profit."

The moral, cultural, and political revolutions taking place are but a single revolution. It's important to be aware of these changes, the new cultural bases emerging, and the images they project internationally, for they are definitely major influences on cross-cultural communications.

CULTURE CONTACT: As we move from a discussion of culture to an analysis of the communication process, we are going to see what happens when two cultures come into contact. It seems logical that as long as a group of people can remain isolated, their system: its values and assumptions, will remain pretty much in tact. But any form of contact will usually threaten the stability of a system, and present ambiguity to the keen observer. Glenn has pointed out that in the process of culture contact, particularly in recent history, Western cultures have proved to be more influential: changing cultural patterns and imposing values with some success. He suggests that one reason is that the nature of western civilization itself (its underlying values) makes it a more dynamic and proselytizing force, while Eastern cultures have been characterized as more permanent and accepting. In this way, for example, the Buddhists and Hindus are able to incorporate the Christian beliefs as a valid chapter in the life of the Spirit, while Christianity has been less ready to place other religions next to the Chosen.

This review of frameworks from which to view cultures should provide a solid base for understanding the cultural dimension of communications. But much of the discussion has been theoretical and will interest primarily the student of culture. The following section of practical exercises will draw upon only those theories which might be comprehended and experienced in a personal way by the layman.

## PRACTICALLY -

Many of the learning methods for workshops listed below draw directly from the concepts discussed in the theoretical perspective of culture. The most important element for developing this awareness of culture is the presence of members of another national culture or sub-culture in some or all of the workshop. The real life situations of intercultural contact provide the best data for learning-through-experience. In this way, the workshop can be geared not only in one direction: Americans learning to better understand their culture and others, but it can serve as a deeper intercultural or orientation experience for foreign visitors or residents as well.

1. ROLE PLAYS can be one of the most dramatic methods of drawing out cultural influences and differences. A most comprehensive model developed by Edward Stewart, Jack Danielian, and Robert Foster for HUMPRO calls for foreign actors trained to play out situations, with values that are contrast-American. The cultural assumptions and values listed by Stewart in the last section can be used as guidelines for contrast-American actors. The American should involve himself spontaneously in the role play. If there are not actors, but only two cultural groups, the questions can be used as guidelines for both sets of players to follow or as points of analysis for observers. The HUMPRO Booklet provides some valuable examples of role-playing situations but one could easily be developed to fit the level and interests of the particular group. For example, the student preparing to go overseas might be involved in a dating situation with an Arab; the professional manager might be asked to role-play a situation in which he was to advise a village chief on an ecological matter. Actual case-studies could be drawn from past experiences of Americans abroad, or of foreigners in the US, or of ethnic conflict.

After the role-play is acted out, the actors are quizzed for their personal reactions to the experience, the observers may analyze the behavior and other alternatives, in terms of the value orientations followed, and the checklists can be used as guidelines for the analysis. Other forms might be followed in discussion and evaluation of role-play scenes: the cross-cultural analysis survey of attitudes (see pages 35-39) or the basic list of Stewart's five components of culture (pages 18-19)

2. WRITTEN EXERCISES that require participants to respond to questions about cultural components might be a first step in acquainting people with the value orientations.

Consider these questions:

- How do people approach activity?
- What is the desirable pace of life?
- How important are goals in planning?
- What are important goals in life?
- Where does responsibility for decisions lie?
- At what level do people live?
- On what basis do people evaluate?
- Who should make decisions?
- What is the nature of problem-solving?
- What is the nature of learning?
- How are roles defined?

How do people relate to others whose status is different?  
 How are sex roles defined?  
 What are members' rights and duties in a group?  
 How do people judge others?  
 What is the meaning of friendship?  
 What is the nature of social reciprocity?  
 How do people regard friendly aggression in social interaction?  
 What is motivating force?  
 How is person-to-person competition evaluated?  
 What is the natural world like?  
 How does the world operate?  
 What is the nature of man?  
 What are the relationships between man and nature?  
 What is the nature of truth? goodness?  
 How is time defined? Valued?  
 What is the nature of property?  
 In what sort of terms is the self defined?  
 Where does a person's identity seem to be?  
 On whom should one place reliance?  
 What kind of person is valued and respected? What qualities?  
 What is the basis of social control?

The above questions can be used open-endedly, or with the choices provided on page Or the summary of cultural values can be used as it is (pages 18-19) with a third column added: "resulting conflicts". For each value contrast mentioned, how might that possible conflict influence the particular intercultural experience for which participants are preparing?

The same sheet might be made into a survey, with the contrast values placed on the extremes of a scale, 1 to 9 or so. Each participant could then rate himself.

3. The Rhinesmith Cultural Organizational Analysis can be used to analyze simulated managerial games or as a checklist for business groups to determine which are their major orientations. Decision-making situations can be developed and acted out by managers. They could either respond spontaneously to the problem presented and then analyze their response in terms of which of the three managerial alternatives they chose. Or they could be assigned to respond according to one of the three tendencies. For example, the situation to be enacted might be an interview of a candidate for vice-president in charge of personnel. A number of value-orientation-conflicts could enter into this decision: affiliation-achievement, ascription-achievement, leadership styles, communication patterns, social-work relations, etc.

4. The Cross-Cultural Attitude Survey (on pages 30-31) provides a method of examining one's own position, as well as his assumption of his culture's position, and the stance he imagines is taken by the foreign culture in question. This is a valuable tool to use at the start of a workshop (or even before - as preparation). It helps participants to focus in on deeper, more philosophical issues that often subtly contribute to conflicts. It allows individuals to identify themselves, separately from their culture. It usually indicates that there is little consensus among members of a culture as to its dominant attitudes.

And use stories  
to play.

# CROSS-CULTURAL ANALYSIS ATTITUDE SURVEY

Name \_\_\_\_\_

D-Group No. \_\_\_\_\_

American  
Host National  
Self

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## 1. Attitude toward man's basic nature:

Basically  
good

Basically  
evil

1 2 3 4 5 6 7 8 9

## 2. Attitude toward life:

All life  
highly valued  
and to be  
spared at  
all costs

Individual  
less im-  
portant than  
group

1 2 3 4 5 6 7 8 9

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## 3. Attitude toward death:

Predeter-  
mined and  
inevitable

Accidental  
and  
haphazard

1 2 3 4 5 6 7 8 9

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## 4. Attitude toward suffering and pain:

To be  
avoided if  
possible

Inevitable  
and un-  
avoidable

1 2 3 4 5 6 7 8 9

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## 5. Attitude toward problem solving:

Rational,  
logical

Instinctive,  
impulsive

1 2 3 4 5 6 7 8 9

--	--	--

Man's  
duty

God's  
province

1 2 3 4 5 6 7 8 9

--	--	--

American	Host National	Self
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

## 6. Attitude toward status, titles, degrees:

Reasons  
other than  
merit (i.e.  
hereditary)Earned  
by  
merit

1 2 3 4 5 6 7 8 9

## 7. Attitude toward animals:

Close to  
man's  
feelingsCloser to  
inanimate  
objects

1 2 3 4 5 6 7 8 9

## 8. Attitude toward control of one's environment:

Self-deter-  
mination

Fatalistic

1 2 3 4 5 6 7 8 9

## 9. Attitude toward material objects:

Highly  
valuedNot of great  
importance

1 2 3 4 5 6 7 8 9

## 10. Attitude toward science, technology, machines:

Highly  
valuedNot of great  
importance

1 2 3 4 5 6 7 8 9

## 11. Attitude toward time:

Present  
time  
valuedConcern and  
planning  
for future

1 2 3 4 5 6 7 8 9

## 12. Attitude toward achievement:

Goal-  
orientedPeople-  
oriented

1 2 3 4 5 6 7 8 9

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
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American	Host Nations	Self

13. Attitude toward work:

Brings  
tangible  
results

Not a  
means to  
an end

1 2 3 4 5 6 7 8 9

14. Attitude toward manual work:

For lower  
classes  
only

Good for  
everyone

1 2 3 4 5 6 7 8 9

15. Attitude toward value of experience:

Learn  
by  
mistakes

Mistakes should  
be avoided  
at all costs

1 2 3 4 5 6 7 8 9

16. Attitude toward "change":

Possible  
with effort

Impossible  
to achieve

1 2 3 4 5 6 7 8 9

17. Attitude toward self vis a vis others:

Privacy  
valued

Company  
valued

1 2 3 4 5 6 7 8 9

18. Attitude toward relationship to others:

Independence  
valued

Group valued  
over individual

1 2 3 4 5 6 7 8 9

19. Attitude toward small group of family:

Other relation-  
ships valued as  
or more important

Strong  
and only  
loyalty

1 2 3 4 5 6 7 8 9

American	Host Nations	Self

20. Attitude toward community cooperation:

Apathy Involvement

1 2 3 4 5 6 7 8 9

21. Attitude toward women:

Inferior  
to men

Equal  
to men

1 2 3 4 5 6 7 8 9

22. Attitude toward relationships between sexes:

Platonic  
relation-  
ships  
possible

Sexual rela-  
tionship  
always  
exists

1 2 3 4 5 6 7 8 9

23. Attitude toward relationships within the sexes:

Extremely  
close,  
warm

Warm, close  
friendships  
uncommon

1 2 3 4 5 6 7 8 9

24. Attitude toward the under-dog:

Sympathy

Scorn

1 2 3 4 5 6 7 8 9

25. Attitude toward authority:

Resentment,  
rebellion

Valued,  
respected

1 2 3 4 5 6 7 8 9

26. Attitude toward meeting commitments (appointments, schedules, etc.):

Casual,  
little  
concern

Great  
concern

1 2 3 4 5 6 7 8 9

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American	Host Natio	Self

27. Attitude toward inefficiency and red tape:

Complete  
indifference

Can't  
tolerate

1 2 3 4 5 6 7 8 9

28. Style of communication:

Polite,  
vague,  
indirect

Frank,  
open,  
direct

1 2 3 4 5 6 7 8 9

29. Attitude toward strangers:

Complete  
distrust

Great  
hospitality

1 2 3 4 5 6 7 8 9

30. Concern for status:

Complete  
indiffer-  
ence

Great  
concern

1 2 3 4 5 6 7 8 9

31. Attitude toward elders:

Honor,  
respect,  
deference

Disrespect,  
distrust,  
disregard

1 2 3 4 5 6 7 8 9

32. Attitude toward maintenance of classroom discipline:

Very strict,  
reliance on  
punishment

Very permissive,  
reliance on stu-  
dent responsibility

1 2 3 4 5 6 7 8 9

And it may reveal pre-conceptions or misconceptions that participants have about the other culture represented. After each person has spent some time alone with the survey, compile the results for comparison, or use the sheet as a basis for discussion.

Another valuable exercise is to choose any one of the attitudes listed - and develop a hypothetical situation to which each participant would have to respond. See if participants themselves (perhaps in small groups of 3 or 4) can create situations illustrating each attitude, to be responded to by another group.

5. In order to teach the basic differences between associative and abstractive thinking as described earlier by Glenn, the following methods can be used: (Recall that associative thought is more influenced by feelings and values agreed upon by a community of some sort; abstraction employs detachment and reason).

- Analyze a discussion or a problem-solving situation from the standpoint of association and abstraction: Which pattern of thinking is best called for in the particular situation?
- Art gallery visits provide experiences in associative responses to paintings; science laboratory exercises demand abstractive thinking.
- Analyze films or magazines for the pattern of thinking predominantly followed.

6. As you become more familiar with ~~what~~ specific structures and values make up your culture, test participants for their likes and dislikes of any culture - their own or another. List these in front of the group. Then note how many of the unpopular characteristics of a culture inevitably accompany the favored aspects. For example, crowded cities and pollution are somehow products of progress in communications and transportation.

It's important to recognize 1) that we can have mixed feelings about a way of life - preferring some parts of it, and 2) that all components of a particular culture are so interconnected, that they result from each other. And one negative dimension cannot be eliminated without changing a positive dimension, too.

7. With an intercultural group, take this list of very specified behavior contrasts, and see if you can point out which ones have been evident in your interaction thus far. If they haven't, can you draw out the differences through discussion and demonstration? Behavior contrasts:

Dress: how, in what roles, occasions?

Eating: how?

Joking: with whom, how? Is laughter accepted? By men, women?

Respect: how, to whom, from whom? When? Where?

Where to go and not go, when?

Subjects to discuss, not to discuss

Vocabulary: acceptable, where, when, with whom?

Eye contact: permissible when? required?

Physical proximity - allowed what? expected? accepted?

Physical stance: what does it tell?  
 Use of hands - how? What signals are given?  
 Physical contact - where, who, what?  
 Display of affection - ~~how~~, when, with whom?  
 Display of emotion - anger, embarrassment, ~~tears~~?  
 Taking precedence over others - how, when, why?  
 Punctuality - how late is late; school, ~~business~~  
 Honesty: personal, institutional  
 Blowing one's nose, stretching  
 Taking off one's shoes - when, where?  
 Who associates with whom, ~~where~~?  
 Sex: how seen by young, old; man, woman, roles?  
 Friendship: given by and to whom, intensity, responsibility, expectations  
 The good life: how defined, who has achieved it?  
 Hospitality: meaning, invitations, introductions  
 Privacy: when allowed, encouraged, reading or thinking, why discouraged, meaning  
     of being alone  
 Drinking: when, where, why, with whom, how much?  
 Work, leisure: attitudes, value of?  
 Age, childhood - attitudes toward, value on, respect, deference?  
 Discipline and authority

Better yet, get participants to develop their own lists of behavior contrasts  
 they have observed - and what they think they mean. Be ready to clear up  
 contradictory interpretations, too!

8. One means of getting at the national (or individual) images ~~that~~ are formed  
 by media or experience is to pinpoint stereotypes that exist among participants.  
 To help assess impressions individuals have of other cultures, have each person  
 choose three of the following for the contrast culture in ~~general~~ or to describe  
 each of the individual participants:

Tolerant of other's ideas  
 Energetic and active  
 Prefers city and town life  
 Predictable in behavior  
 Mixes easily with strangers  
 Strong national feelings  
 Enjoys having material possessions  
 Easily adapts to new conditions  
 Shrewd and resourcesful  
 Prefers the life of the small, individual farm  
 Has an international outlook  
 Tries to keep the old traditions alive  
 Strives for individuality  
 Practical and industrious  
 Tends to indulge children  
 Likes to be very sure before acting

9. Enact this situation: American participants are asked to provide advice to the non-Americans as to how they should behave when coming to the US. The carefully-prepared presentation should include social rules, expectations, manners, etc. The non-Americans can be preparing the reverse - for a visit of Americans to their country. The exercise will surely reveal variations and lack of consensus within a culture. The sharing of advice, then, should be done gently, with participants responding with questions and examples of faux-pas.

10. A real effort to find out how America is viewed by other cultures could be undertaken by American participants: ask non-Americans to write down secretly their comments on our way of life, obtain newspapers reporting American news in English in other countries - compare with our reports; research the general attitudes and experiences of indigenous leaders in an overseas receiving group - if this is a training for Americans going abroad. What dimensions of culture are most often noted? In the context of what values?

11. Propaganda magazines reveal a lot about both what a culture is and what it pretends to be (Glenn). Have two piles of magazines: one printed for Americans about a foreign nation, the other printed in that nation as propaganda on America (USIA). Note what values are represented in the pictures, the selection and variety of content, the persons featured, etc.

12. If participants seem to have grasped enough specific components of a culture, give them the task (in cross-cultural groups) of creating either a third culture (the best combination of the two represented) or a completely new culture. This gives them the freedom to choose forms of government, underlying philosophy, religion, social institutions, education, relationships, major activities and values. Any of the surveys presented earlier could be used as guidelines. Have each presented with as much concrete detail as possible. Determine why certain choices were made.

13. If two cultures are represented, get them each to describe, in detail, a typical day in their lives. If this is done at first individually, it may reveal the time consciousness each person is ruled by, if he lists according to clock-time his daily activities. But it will also reveal different patterns of eating, relating, working, playing. Besides, how one spends his time is a real indicator of what he values.

14. The experience of eating together - sharing meals of quite different substance and presentation - can be as deep an exchange as a conflict of ideas. For we have learned to associate certain values with what and how we eat, and our openness to new tastes and new manners may reflect our openness to other things as well.

15. The arts always provide a window to a culture, so if a group is so inclined, they can read and discuss literature and poetry, become familiar with the paintings and sculpture of a culture, enact a drama or dance typical of the life-style. Encourage the more creative self-expressive arts as media in a workshop, too: collages might represent identity or cultural conflicts, poetry could become a group task, revealing linguistic differences; a drama created by the group would surely draw from behaviors and values of both cultures, or might allow a cross-cultural conflict to emerge. Music also can be analyzed or just enjoyed for the mood, even philosophy, it reveals of the culture from which it came.

16. Reverse role-playing is probably one of the best tests of understanding of cultural components. Can participants take on the role, the mind-set, the behavior of a foreigner in a simulated situation? Do some of the same role plays discussed earlier, but switching roles. Then critique the performances.

17. To reinforce the idea that one culture such as the American culture (or any other) is actually comprised of many cultures, have participants list all the sub-cultures they can think of within the major culture. Also note how many sub-cultures each participant identifies with. This could be an endless exercise: urban-rural, blue collar-white collar, state-town, student-worker, occupation, religion, leisure activity, etc.

18. Contrast sub-communities can provide real points of comparisons for participants becoming aware of their values. To bring into the workshop a radically-different group or to send participants out in to the field (or city streets) to experience another sub-culture would provide invaluable learning-by-experience. A field experience could last from a few hours to several weeks, and should be set up in advance. Participants would then return to the workshop with fresh action-data to analyze and share, providing continual feedback between experience and concept development. Depending upon what sort of group the participants represent, and aside from the more obvious foreign and ethnic cultures, any of the following might turn out to provide a real cross-cultural experience for participants: radical groups, dock workers, homosexuals, hippies, gangs, Chamber of Commerce members, football team, alcoholics, prison convicts, elite philanthropists, John Birch Society member, blind or deaf, unwed mothers, nuns, etc.

Besides the more specific activities suggested in the above 18 exercises, the experience of two cultural groups living together for an extended period of time will cause a million little unexpected lessons and experiences to emerge. The interaction - of the everyday sort - in this case is a must; but it will only be valuable if it is observed, reflected upon, discussed, evaluated, digested, shared..... Action and contemplation go hand in hand here.

III

To better understand  
the process of  
COMMUNICATION-  
and the problems of  
cross-cultural  
communications.

## SUBJECTIVELY —

Finally, we're ready to focus on the process of communicating cross-culturally. But wait! — we soon realize that we've been looking at it all along. For in the first section, the examination of the self revealed that each person, by his very being, communicates something. He communicates his past, his culture, the meanings of his existence. And as the world communicates with him, he takes it in with perceptions that are uniquely his... The values and behavior that we can now easily identify communicate much about the individual. A person, then, is communication.

The second section focused on culture and its components. And in a very real sense, culture is communication. For all those values and behavior that make up the active individual are derived from culture. And both the individual and the culture are processes, constantly communicating, constantly changing... A culture communicates a special way of seeing, of being, of doing... So, in cross-cultural communications situations, it is the self-and-culture that communicate, merely by what they are.

And so, all ~~and~~ of the dimensions of personality and the components of culture will play into our upcoming discussion of communications. But we will give special attention to the process of communication in general, and then to some very specific difficulties that occur when communication becomes cross-cultural.

Let me try to bring the process back to myself for a moment. It's frightening to realize that even now with my pen and words, I'm communicating to you a person, a culture. I remember when I began to realize that even when I didn't speak, there was a "me" being exposed through my expression, my movements, my responses, my silence. Whether I know it or not, like it or not, I communicate constantly.

Sometimes parts of me are communicated and received in ways that I don't mean them or want them to be understood. One of my biggest difficulties my first year of teaching was facing the fact that the image of what a teacher is has been so ingrained in the heads of some students, that merely by being a teacher (tho still not fulfilling their expectations!) I communicate certain expectations, whether I really believe them or not....!

So what my person and my culture communicate are oftentimes beyond my control. A cross-cultural example applies here:  
As a young (23 yr-old) single Christian American female, I was sent on an official visit of twelve Asian countries as a representative of the International YMCA where I worked for one year as youth associate. But the several identities mentioned in that last sentence actually communicated different and contradictory messages to my hosts. The Y had previously sent older male executives on such trips. And to some cultures, being young meant being passive and quiet; of course, being a woman communicated lower status to others. My Christian and American identities (by birth) drew negative responses in places where both represented unwanted imposition. And to most status-conscious Asians, my representation



of a world organization communicated importance. What a confusing message some got! There were contradictory signals coming to them as to who I was and how I should be treated in their culture. And, of course, none of their perceptions (which varied from one place to another ) corresponded with my own self-image. I'm sure I violated some of their expectations of those different roles, too, adding to the problems of cross-cultural communications.

Other subtle dimensions of communications emerge when you cross cultures:

- the endless semantic differences (my first frustration with them came on the boat ride to France where I practiced French at the table, announcing "Je suis pleine" as the literal translation of "I am full," only to learn that it meant "I am pregnant" to the Frenchman, who has no way to describe a stomach full of food.)
- the tricky meanings of touching and greeting (after the French greetings with a kiss and the constant "embrazos" of Latin friends, I found myself embarrassing American friends back home with what I seemed to be communicating to them!)
- the hidden voices of time and space (in ghetto and Appalabian sub-cultures as well as Guatemalan villages I studied for a Master's thesis, I found different values being communicated through the sense and use of time: less clock-consciousness and less pre-occupation with the future were values that complicated culture contact and communication.)

On and on go the millions of meanings that become twisted and torn in the process of cross-cultural communications. Let's get some theoretical insight into this process.

# THEORETICALLY -

Communications is culture is change. What we are examining now is a process which is not static, but extremely dynamic - through both space and time. For cultures communicate meanings through contact - and that intercultural contact, whether geographical or temporal, is the basis for change. Whether I move from my personal world to someone else's world or from a past state to a new time, cross-cultural communication and change are taking place.

The most comprehensive study of culture as a process of communication and change is The Silent Language, by Edward Hall. It is rich with examples of how behavior, time, space, and language communicate ways of life - and cause communication problems. Theoretically, Hall offers us a definition of culture as a communication process, made up of ten separate kinds of human activity, ten Primary Message Systems:

Interaction  
Association  
Subsistence  
Bisexuality  
Territoriality  
Temporality  
Learning  
Play  
Defense  
Exploitation

Together they form an interrelated network of culture, rooted in biological activity. Note that when Hall speaks of communication, he means much more than language; he is referring to more implicit symbols through which man communicates: behavior, space, time. This is an anthropological perspective, but it draws heavily from psychology, sociology, and language.

Hall sees cultural contact as a stimulant for change. His theory of change follows man's communication process as he progresses from formal belief to informal adaptation to technical analysis.

What is involved in the communication process itself? In the simplest sense, there must be a source, a message and a receiver. But where do we look for the meaning of the communication? There are two views: meanings are in the words or symbols themselves, or meanings are in people. Taking the later position, then:

- Only symbols can be transferred
- Success lies in the source encoding
- Feedback is essential
- There is a tentative expectation of success
- The source and the receiver will never have the same meaning
- Message construction varies according to the receivers
- The source can't predict the response
- Time and energy are divided among the initial message, the evaluation of feedback, and new messages.

A most useful reference for studying Communications: The Transfer of Meaning is a booklet of that title by Don Fabun.

If meanings are in people, it becomes clear how much the psychological and cultural dimensions influence the process. This broader interpretation of communications was given by Bryant Wedge, in this version of the major components of communications:

1. Psychological knowledge of the human being (development of images, preconceptions, stereotypes, systems of belief, values, attitudes, organization of perception, patterns of logic and reasoning, selective perception)
2. Language (structure and consequence of language, problems of semantics, language of space, time, gesture)
3. Social structures and function (boundaries, roles, channels and flow of messages)
4. Cultural history, organization, methods (shared conventions, beliefs, values)
5. Political components (pattern and exercise of authority)
6. Process of communication (media, feedback and response, repetition)

We can see that diplomats and other cross-cultural communicators must study much more than the language they share. For the superficial conversation of words reveals only immediate meanings, while the deeper communication taking place involves meanings latent in the patterns of thought, the behavior, non-verbal cues, and processes of decision-making.

However, language itself carries many of these deeper meanings. It is only a block to communication until it is learned and understood; then it becomes another key to a culture. For example, Glenn's studies of semantic difficulties in international communications show how language reflects the major patterns of thinking of a culture: the verb "to be" is most indicative of the universalistic approach: ideas seen as true or false (It is this way.) While the language of more case-oriented, action-oriented cultures revolves around the notion "to do" - with many alternative values (it can be done this way or that way or....)

Another interesting dimension of language is the positive and negative connotations that words carry for a particular culture. The same word, too, will communicate entirely different meanings from one culture to another. (The fields of psycho- and socio-linguistics would provide more material for this kind of analysis of communication.)

Communication can also be viewed through the language of the media. It is frightening to realize how much of ~~what~~ we value or know, we have picked up, not through direct experience, but ~~through~~ the messages of others, personal or impersonal. Not only ~~what~~ we read and hear already a selective exposure, but

4

we as receivers selectively perceive and selectively retain only parts of that information. Each culture is limited - and communicates only a minute portion of the possible alternative ways of seeing and doing. Individuals, too, limit how much communication and culture will enter into them.

Among the more fascinating components of cross-cultural communications are the non-verbal cues of touch, gesture, movement, expression. The language of the body has become a subject of current vogue, but this interest also reflects a cultural neglect in the past. For westerners in particular have tended to negate the body, while becoming highly verbal. There is thus a new awareness of how movement reflects personality, touch and expression can be verbal communication, even body vibrations are being studied as messages. And the use that each culture makes of particular gestures, the meanings it attaches to them - are varied and subtle and difficult to learn. But they play a major role in the cross-cultural communication process.

Time and space, too, become a kind of language in the way they are used individually and culturally. The Silent Language and The Hidden Dimension dig deeply into these covert meanings. Just briefly, see how each might complicate a cross-cultural situation:

- 1) punctuality, schedules, and duration of activities are all valued differently from one culture to another, and
- 2) the distance between which certain persons may comfortably communicate is very specifically and variously defined by culture.

For the last part of the theoretical discussion, I want to move us in to the crux of the paper, which has little theoretical base. This involves the kinds of situations demanding cross-cultural communications, the problems that arise in these situations, and proposed ways of getting at those problems.

Cross-cultural communication is obvious and necessary for almost any mobile person in today's society, but particularly in integrated areas, in international exchanges, with students and workers going abroad. More indirectly, but just as important, though, many other persons are involved in making decisions and determining events of intercultural or international import. Consider the foreign policy makers, the big businessmen, any group contributing to foreign aid, community and education councils planning for pluralistic populations. There is a need for most everyone to become aware of the dynamics of a communication process involving different cultures. In fact, a new kind of consultant might be useful to many organizations at this point: a cross-cultural communications specialist. A center specializing in the field or a mobile team of interdisciplinary workshop leaders might be other responses (See proposal in Appendix ).

As to the efforts at improving cross-cultural communications, we have stressed the negative side: learning what makes it so complex and difficult. What needs to be nurtured, in a positive sense, is two-dimensional (inner- and outer-directed):

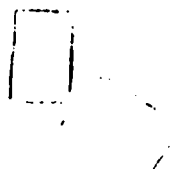
- 1) a sense of self - which is open to challenge and change, and can deal with the ambiguities of many worlds.
- 2) a sense of empathy with others - the ability to perceive, intellectually and emotionally, what another might be perceiving.

No simple chore we have ahead.....

# PRACTICALLY -

Some further workshop exercises which deal more specifically with the problems of communication:

1. Break the group into pairs. In the process of speaking with one another, each person must repeat what the other has just stated, only interpreting both its cognitive (thought, content) meaning and its affective (underlying feeling, personal value) meaning. This exercise can illustrate the multiple levels which we communicate, can get beyond the trappings of words, can test both sending and listening skills, and can nurture some empathy in the communicators.
2. Divide into threes. One person takes the role of speaker, another becomes the listener, the third plays observer. The speaker may talk as long as he wishes about anything, the listener cannot ask any questions until he is through. Then the listener gives an interpretation of what he heard, asking questions, until the speaker is satisfied that he has been understood. The observer can play a major role: he should note not only the presentation of the speaker and the listening ability of the listener, but also the nonverbal communication being used: the spacing between the two, the use of gestures and their effects, any anxiety exhibited physically, nonverbal cues (such as yawning or shifting the body) which reflect the way the listener receives the message, any semantic blocks to communication of content, any behavioral cues which may reflect two different meanings of two cultures, etc. Share these observations; switch roles.
3. Two more simple communication exercises: a) One person states a very general belief that he holds (e.g. The Viet Nam war is wrong; or I believe that everyone should be educated, etc.) The listener must determine what specifically was meant (all the nuances of the message) by questioning "Do you mean that.....?" - inserting one specific interpretation of the general statement (e.g., Do you mean that the war is wrong because so many are being killed, or that the US shouldn't be there or that the Communists are taking over the world, etc....) The listener must get three "yes" responses from the speaker, affirming that the message has been understood through those three specific interpretations, before the exercise ends. b) Try communicating with only one word - each may not say another word until the partner has spoken one word. See how much you can communicate with major words. Which are left out? Are they necessary? How do you handle misinterpretations of a word? What other nonverbal methods do you utilize to compensate for the lack of verbal communication? Again draw out the major cultural barriers.
4. To illustrate the need for feedback and two-way communication, get one person in the group to come to the front, and, with his back to the group, he must describe to them a geometrical figure he holds before him, something like this:





The group members must try to reproduce the figure on paper, merely from his description, without asking questions. Only the leader may speak; only one-way communication takes place (which so often is the case when American advisers go overseas to work in another culture) Check the accuracy of the reproductions. Next try the same exercise, with a different geometrical figure; but in this case, the speaker faces the group and members may ask any questions about the figures to help them do an accurate drawing. Compare the differences between one-way and two-way communication with feedback. Note not only the greater clarity of the message but also the lesser frustration and resentment on the part of the receivers, and the better relationship between the instructor and group members.

5. At one point in the workshop, draw out from group members those words which seem to be presenting the greatest semantic difficulty. (For example, capitalism, freedom, individual, compromise) Try to get at the avriant cultural meanings attached to the same word, and why. You might also use Glenn's two major patterns of thinking: abstractive and associative to compile words which seem to be used most often by members of one cultural group, what does each reveal about the values and behavior of those people. Also explore the positive and negative connotations of words. What words do most people like, do most people dislike.

6. One major component of the "silent language" is the use of space between communicators to express status, intaation, emotional reaction, etc. It is said that we each have a distinct sense of our own private territory, yet this varies from one culture to another. First try communicating public messages (speeches, announcements, etc.) at private distances, then try communicating personally from a public distance (such as an auditorium setting). This will give one a feeling of the unspoken meanings of space. But point out the different definitions among cultures. Then try to be comfortable in interpersonal communication with several different distances between two of you. Find which is most comfortable for each; they are likely to be different, especially if from two cultures such as South American or Arabic and North American. See if you can learn to be comfortable at new distances.

7. There are many ways to get at nonverbal communication cues:

- a) First try exchanging greetings - emphasizing the physical gestures involved. See how they vary not only from one culture to another b-ut also within some cultures from one sex or status or situation to another. Get immediate feedback on the reactions that members of one cultural grou! have toward being greeted by those with different ways of meeting and touching. This may reveal anxieties about distance, cultural taboos on touching certain parts of the body, etc. Then try exchanging cultural traditions of non-verbal greetings. See if one can become comfortable with a new language of touch. Why? Why not?
- b) The well-known game of charades can provide a playful break at a workshop, as well as revealing more non-verbal associations we have learned through culture. See how many of the movements one cultural group uses to illustrate an idea or thing are universally understood.
- c) Some simple sensory awareness exercises (breath relaxation, blind walk, feeling hands or faces, etc.) can create can evoke both a sense of universal bonds we carry with our bodies, as well as a recognition of different ways the senses are developed, negated, emphasized, used - in different cultural settings.
- d) Sharing dances unique to a culture can also reflect the mood and movement of a people. Compare rhythms, relationships between dances, etc. (e.g. much American dancing is very individualistic, other cultural representatives with strong



kinship ties in their background may depend more on a group movement). Dance games which allow each person to lead the group in any movement reveal personality and cultural variables. A game called body sculpture calls for one group member to be the artist - and arrange the other members into any formation - together or apart - using them as his "clay," to mold as he wishes. He may express an abstract idea, a cultural theme, or merely how he sees the cross-cultural group relating one to another.

8. To test time-consciousness and future-time-orientation of participants, use the ladder scale with ten rungs. Ask each member to first place himself on the ladder - where he sees himself to be right now, assuming that 1 is the worst possible situation and 10 is the best. Next ask him to place himself where he saw himself 5(10) years ago; then again in 5 (or 10) years. If a participant has ranked himself progressively higher from past to present to future, he indicates an orientation toward the future, a belief in progress. If the slant is in the other direction, pessimism may pervade his communication. Little change usually implies a sense of immediacy, not motivated by past or future. Also time-consciousness (valuing time as money, punctuality, tyranny of the clock) can be discerned in a workshop setting, by noting the arrival of participants to sessions, etc.

9. To develop a sense of the relationship between crossing cultures and changing in time, imagine the person you were twenty (ten) years ago and communicate with that person. What problems of communications would the present you have with your past self? What value conflicts would you experience? Try the same exercise, speaking out loud to and as the person you see yourself being in 10 (20) years.

10. A "cross-cultural assimilator" has been developed by Fiedler, Mitchell, and Triandis for use in cross-cultural training. It is essentially a listing of critical incidents, each a description of a short episode of an intercultural encounter. Four possible behavior responses or evaluations of the behavior displayed in the episode are suggested. A triantee must select the interpretation he feels is most valid. If it is incorrect, he rereads the situation, the alternatives, and chooses again. The critical incidents can be developed as past or anticipated cross-cultural communication problems. The choice of the correct alternative demands some understanding of a particular cultural milieu as well as a personal sensitivity. Assimilators have been drawn up for some cultural groups - and may be obtained (University of Illinois). But the most relevant cases would be those developed by workshop leaders (or small groups in the workshop) to include the decisions to be made in the context of the values of the cultures represented.

11. Simulation games can give participants an even more direct experience with cross-cultural communications problems. (see *Simulation Games and Learning*, Schild and Boocock, eds., Sage Publications). Common games center around an international issue or decision-making process - each group taking the perspective of one cultural group. It becomes obvious that international cooperation or consensus is not merely a matter of good will; the cultural assumptions and values discussed earlier will come to the fore in the decision-making process. Another conflict to look out for in this game is between the different methods used by cultural groups in making decisions. Note differences in procedures (formality-informality), kinds of debate (confrontation-reconciliation), different requirements for resolution (vote, consensus, etc.)

12. One related simulation game is called "Star Power." In this game, a low mobility three-tiered society is built through the distribution of wealth in the form of chips. There is a group of top dogs, the wealthy powerful ones who make the rules - and there is a revolt against them by the other oppressed groups. Requiring 18-40 participants, it's a valuable device for raising questions about the uses of power, for examining status differences, prejudices, and other elements of cross-cultural encounters. (A detailed description is attached in the original appendix). One specific variation might be to put American participants in the powerless group- to nurture empathy and to get at the issue of superiority-inferiority complexes associated with national powers and complicating cross-cultural communications.

13. Similar to the above case experiences is the consensus exercise. The group is asked to brainstorm a list of the characteristics of a person best suited for cross-cultural experiences (or any other similar type list). Then each individual is to rank this list - in the order of importance that he values. Next small groups (5 - 12) are formed for one task: to come to a consensus (no voting allowed) about the five most important characteristic. Use this experience to observe many cultural variations: human qualities valued, procedures used to reach consensus, sense of competition or persuasion displayed, leadership styles, nonverbal and semantic difficulties, etc.

14. Spend some time in research before a workshop to document case studies of cross-cultural experiences of those individuals or groups participating. Use these past examples as problems for the workshop group to act out and deal with in a workshop. They will be easiest to identify with and the most practically applicable.

## MAJOR RESOURCES -

Recommended for anyone  
developing a workshop

1. Readings in Intercultural Communications - Vol. I, published by Regional Council for International Education, 1101 Bruce Hall, U. of Pitt., Pittsburgh, Pa. 15213.
2. American Cultural Patterns: A Cross-Cultural Perspective, Edward Stewart, published by Regional Council (same as above)
3. Guidelines for Peace Corps Cross-Cultural Training, Volumes 1-4 (esp. Vol. 3), Office of Training Support, Peace Corps, Washington, D.C.
4. Simulating Intercultural Communication Through Role-Playing, by Edward Stewart, Jack Donelson, and Robert Foster, Technical Report 69-7, Human Resources Research Office, The George Washington University, Washington, D.C.
5. Cultural-Organizational Analysis: The Inter-relationship of Value Orientations and Managerial Behavior, Stephen Rhinesmith, Copyright 1970 by McBer and Company, 675 Massachusetts Ave, Cambridge, Mass.

6. Folder of Readings: Workshop in Communication, MSU/AID Seminar, Atwood Lake Lodge, Dellroy, Ohio.
7. The Silent Language, Edward Hall.
8. The most extensive bibliography on cross-cultural communications, compiled by Susan Ellis, Experiment in International Living, Putney, Vermont.

## APPENDIX I:

### The Role of the Intercultural Communications Specialist

The most necessary element for the actual use of the practical exercises suggested here is a skilled and sensitive workshop facilitator. What does this imply? Perhaps we have a new animal emerging, not yet defined as a profession: the intercultural communications specialist.

I see this person as one trained in the social sciences - familiar with the disciplines of anthropology, sociology, psychology; but most important, able to see their usefulness in better observing and understanding human behavior, particularly the process of cross-cultural communications. Experience in group dynamics, encounter or human relations labs would be valuable, as well as international or intercultural experience of some sort.

Most essential perhaps is the ability to involve people in experiences which help them to discover for themselves the cultural values and personal motives underlaying their relationships and behavior, to draw from on-the-spot interaction data that will explain difficulties, to find ways to deal with problems of communication right there in a simulated cross-cultural setting.

There seem to be a growing number of individuals with these backgrounds which blend academic knowledge and personal involvement in human problems, e.g. Peace Corps returnees, socially-oriented or growth-oriented teachers, professional social scientists who serve as consultants to business and civic organizations; etc. Perhaps we need to identify these individuals, to recognize a new role - the intercultural communications specialist - whose skills are demanded in many more areas other than the workshop described in this paper.

Or consider the possibility of a mobile team of persons skilled in various disciplines - functioning together as a training staff as they are hired on short term bases by universities or businesses or any groups concerned with their own world-mindedness.

The YMCA - International Division - has also expressed an interest in convening a group of academic and organizational persons who find themselves identifying with this field. There is yet much to be shared.

Let me repeat —

This paper has been written for several purposes. It is primarily a compilation of ideas and resources that I feel might be useful to persons interested in cross-cultural communications. But quite clearly, those with academic interests will be most interested in the listing of related theoretical concepts and further reading materials. While those concerned with developing programs of a more practical nature - for cross-cultural experiences here in this country or for training for people going overseas - may find only use in the three sections suggesting practical exercises. The initial subjective section is also not essential, written mainly for myself, to establish the roots of this interest. The three perspectives - subjective, theoretical, and practical - are not meant necessarily to hang together. So I encourage any YMCA, organizational, or educational leaders to take only those sections which speak to their interests and needs.

For any reviewer, I present this as a draft of some ideas - which I would like to develop with more depth, clarity, and practical application. Thus, I seek not only critique but suggestions, a sharing of your experiences, a cooperative creation of a concept: the cross-cultural communication workshop.

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## COURSE SYLLABI



CROSS-CULTURAL LEARNING IN THE CLASSROOM  
DEAN E. ARNOLD AND NORMAN FRISBEY  
PENNSYLVANIA STATE UNIVERSITY

Anthropology 46, titled Current Cultural Contacts, is described in the Penn State University catalog as: "Processes and problems of culture change due to culture contacts; especially to prepare students for foreign travel and employment". This is an elective course open to all undergraduate students. During Spring Term, 1971, Anthy 46 was handled on a team basis by two instructors, one an anthropologist with field and teaching experience, the other a psychologist with experience in laboratory learning and small group methods. Both instructors had substantial experience living and working overseas.

In addition to the course description in the Penn State catalog, the instructors accepted additional objectives of assisting the student to learn to:

- 1) recognize and deal effectively with strong feelings created by confrontation of values and attitudes, and to
- 2) make choices and commitments to action in situations of stress and uncertainty in another culture.

Personal growth and learning about self and others in an interactive situation was considered more important than facts/data or theoretical constructs about other cultures. An experienced based learning model involving student participation was selected rather than the traditional lectures, films, discussion approach.

Three brief paragraphs from our introduction of the course on the first day of class will further illustrate our goals.

"We hope this class will be a foreign experience. Not a trip abroad, but we expect this class situation to be different enough from the usual in terms of norms, values, procedures so that you will personally experience cultural differences.

This class itself is different from the usual classroom culture. It is a foreign situation. How can one adapt or make the most of it? It means giving and receiving as much as possible, staying with it, handling the frustrations in a constructive fashion, and developing personal flexibility. This requires some openness and risk-taking.

This class is experimental. It is a first attempt for us and it could change as we progress. We are interested in learning together. We have some expertise in terms of skills, knowledge and experience which we feel can be put together with your help into a profitable learning experience. In addition to learning together, we are asking the class to assist in developing and evaluating material for future use."

Impetus for this approach to the class derives from several sources found in the literature regarding cross-cultural training. The Peace Corps, missionary organizations and the military have been greatly involved in these efforts. The National Training Laboratories monograph by Roger Harrison and Richard L. Hopkins "The Design of Cross-Cultural Training - With Examples from the Peace Corps" presents the problem and suggests a learning model that is especially significant in this area.

## DESCRIPTION OF THE CLASS

The class consisted of 32 students. Two students had been overseas with the military, another four had traveled abroad but most had no overseas experience. The class met three times a week for ten weeks from 8 - 9:15 a.m. The classroom contained 100 fixed seats. Unfortunately, the scheduled class time and nature of the classroom hindered effective functioning of our learning model. The students found it difficult to participate so early in the morning. In addition, the fixed seats created problems for utilizing small groups in the classroom.

The following two books served as reading material and background for discussion.

Foster, George M., Traditional Cultures and the Impact of Technological Change. Harper and Row, 1962

Mead, Margaret, Culture and Commitment - A Study of the Generation Gap. Doubleday

No examinations or term papers were required. Grading was based on the evaluation of participation by the student himself, other students, and the instructors. The quality of participation in class activities, i.e. discussion, group project, quality of ramblings, etc., was an important factor in evaluation.

## DESCRIPTION OF TECHNIQUES AND PROCESS

The students were expected to participate by regular attendance, involvement in the assignments, and discussion. Some of the methods used to stimulate involvement and learning were as follows:

Ramblings -- Each student was asked to write a brief reaction to each class session expressing feelings, learnings, and questions. These were collected each week and summarized by an instructor. The summary sheet was duplicated and distributed to the class.

Group Project -- The class was divided into six work groups. These were formed by the individuals themselves, not by assignment by the instructors. Each group was to prepare and present to the class a situation involving a cross-cultural confrontation, or a conflict of values and norms. The projects were presented in the second half of the term to enable the students to develop ideas for cross-cultural situations. Students utilized some class time for group planning but most of the groups met several times outside of class.

The group projects varied in effectiveness. Three of the better presentations are described here briefly.

Morsels and Cherry Pies - this group brought some unusual foods to class and as good hosts insisted that each class member try some of each. The unusual foods consisted of chitlens, duck's blood soup, squid, and seaweed.

Birth Control - this group enacted a scene between a group of foreign advisors and nationals. The advisors were promoting birth control methods for family planning. The nationals resisted the advisor's recommendations because of their own cultural values. The students in this group subdivided into two groups; one was the nationals and the other consisted of foreign advisors. Each subgroup prepared separately without communication with the other prior to their class presentation. To make their project more vivid, they shared a film about the country they used.

Non-Presentation - one group decided to violate the class norms by facing the class without a cross-cultural presentation following the pattern of the other groups. This was not recognized by many in the class as a planned presentation at the onset, and generated much feeling and real confrontation.

Role - plays -- Three brief role play situations developed by the instructors were used early in the class to provide a stimulus for project ideas and to illustrate cross-cultural confrontations.

Goldberg -- This device consists of controversial statements about cultural differences. It was used to stimulate discussion early in the term.

Foreign Visitors -- For two class periods two or three foreign students were invited to class. The visitors were asked to respond to two questions:

- 1) What adjustment problems have you observed for foreigners visiting your country?
- 2) What problems have you or your friends encountered in adjusting to life in the U.S. or on this campus?

The foreign students entered into this well and the class found it a profitable experience.

Outside Contacts -- Students were encouraged to initiate new contacts with foreign students on campus. Some students visited an Amish market in a nearby town and related this experience to the class.

Simulation -- Two periods were devoted to a cross-cultural simulation exercise developed by the instructors. The entire class was divided into two groups; each had to develop its own values and norms from given cues. Following this, the instructors created a cross-cultural exchange situation by having persons from each group visit the other. Most of the class considered this exercise as one of the most significant learning experiences in the class.

Films -- Two films were used at different times for discussion purposes. These were "Ishi in Two Worlds" and "Gentle Winds of Change". Questions to focus the discussions were prepared by the instructor.

Discussion Groups -- Prior to class discussion of a topic the class frequently divided into small groups to generate questions and input comments.

Evaluations -- As a final activity, each student was asked to evaluate their own growth and learning during the course. They could present this summary orally or in writing. Also, each student was requested to evaluate the class as a learning experience and to suggest improvements.

### ASSESSMENT

Twenty eight students finished the class and turned in evaluations. Four of the twenty eight were disappointed with the course and its outcome. They indicated that it was a frustrating and confusing experience for them. Twenty four of the students evaluated the class as a "good experience" to "best class I ever had." Many students had worthwhile suggestions for improvements; some were minor, others were fairly significant.

The instructors felt the overall outcome was quite satisfactory and in-line with their goals for class learning. They believe that they learned as much or more than the students, and expect to conduct this course again in the same manner during the Spring Term of 1972. A number of changes will be incorporated in the next class to create better learning conditions, to move at a faster pace, and to expand the variety of learning situations.

There is no doubt, however, that this approach to learning for this purpose of practical benefits in cross-cultural adjustments is more effective than the traditional lecture method. Apart from the college classroom we feel many of the methods can be effectively utilized in short term workshops either with foreign persons coming to the U.S. or for U.S. citizens going abroad. Probably a more effective situation would involve a mixture of foreign and U.S. participants, about equal numbers.

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Associate Director,  
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Pennsylvania State University  
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3 hours

SP 440 (grad): Problems in Intercultural Communication - 3 hours

An investigation of the problems of understanding and expression which occur when persons are in face-to-face communication with others from a different cultural or sub-cultural background. Experiences in dyads and small groups of mixed cultural backgrounds with a view to improving one's own general and intercultural communication skills.

#### I. GENERAL OBJECTIVES

To provide students with theory, opportunities for research, and classroom experiences in which he can develop awareness and apply new insights.

To increase the students' knowledge of the special communication problems to be expected when in contact with someone from a different ethnic background.

To increase the students' awareness of their own strengths and weaknesses when in a cross-cultural communication situation.

#### II. SPECIFIC OBJECTIVES

To acquaint each student with the varying forms of verbal and nonverbal expression, thought processes, attitudes, value systems, perception skills, defensive mechanisms, and other learned characteristics which accompany different cultures and subcultures.

To help them investigate the extent to which these differences can cause problems in understanding and communicating with members of different ethnic groups.

To bring to each student's awareness his own identification with his own culture and/or subculture and the extent to which this interferes with his ability to interact with others.

To stress the importance of individual differences and the influence of stereotypes, preconceptions, value judgments, and anxiety.

#### III. OUTLINE OF COURSE CONTENT

- A. Definitions of culture and communication.
- B. Description of the process of communication and conditions necessary for its most efficient functioning.
- C. Identification of the elements most likely to malfunction in the setting of intercultural communication: translation of verbal and nonverbal codes, perception (due to unfamiliar stimuli), information processing (due to different systems of reasoning, attitudes, value systems), transmission (due to lack of knowledge of symbol system, style, arrangement, media, etc., that would result in a close approximation of the meaning intended) and noise interference (distraction of anxiety, unfamiliar extraneous stimuli, etc).

- D. Concepts and theories related to the understanding of the problems of intercultural communication: linguistic determinism, Hall's primary message system, LaBarre's cultural basis of emotions and gestures, anxiety-tension tolerance and adjustment mechanisms, selective perception, Rokeach's belief hierarchy, phenomenology, reference group theory.
- E. Cognitive foundations of beliefs and attitudes and cognitive consistency.
- F. Emotional, behavioral, and social foundations of beliefs and attitudes.
- G. American assumptions and values.
- H. Assumptions and values of contrasting cultures and subcultures.

#### IV. STUDENT ACTIVITIES

- A. General classroom discussion centered around key concepts in readings and ideas presented by guest lecturers.
- B. Two-thirds of class time spent in interaction with foreign students in dyads and small groups. Activities and tasks are designed to bring problems of intercultural communication into awareness and provide a setting in which there can be experimentation with solutions to these problems. Role-playing and simulation is also used.
- C. Each student reports on an out-of-class event in which he was the only "foreigner".
- D. Each student keeps a journal in which he records and analyzes at least one intercultural communication success or failure per week.
- E. Each student writes a major term paper and takes a midterm and final.

#### V. TEXTS AND MATERIALS UTILIZED

##### A. Adopted texts:

1. Ruesch, Jurgen and Gregory Bateson, "Communication: The Social Matrix of Psychiatry," W. W. Norton & Company, New York. 1968.
2. Bem, Daryl J., "Beliefs, Attitudes, and Human Affairs," Brooks/Cole Pub. Co., Belmont, California, 1970.
3. Hall, Edward T., "The Silent Language," New York: Doubleday and Co, 1959
4. Steward, Edward C., "Aspects of American Culture: A Cross-Cultural Perspective," paper published by Regional Council for International Education, 1101 Bruce Hall, University of Pittsburgh, 1971.

##### B. Supplemental Bibliography

1. Hall, Edward T., "The Hidden Dimension" NY: Doubleday & Company, 1969
2. Klineberg, Otto, "The Human Dimension in International Relations", NY: Holt, Rinehard and Winston, 1964
3. LaBarre, Weston, "The Human Animal," Chicago: The Univ. of Chicago Press, 1954
4. Smith, Alfred G., "Communication and Culture: Readings in the Codes of Human Interaction." Holt, Rinehart and Winston, Inc. 1966
5. Berlo, David K. "The Process of Communication: An Introduction to Theory and Practice" Holt, Rinehard and Winston, Inc. 1960

Other books and journal articles of an interdisciplinary nature. The list is too lengthy to reproduce here.



## VI. COURSE REQUIREMENTS

Students are expected to participate in all classroom activities, particularly the dyads and small group projects; maintain a journal which includes reactions to these projects and analysis of events observed or participated in outside of class which relates to the subject matter of the course; take a midterm and a final based on the assigned readings; and write a research paper or undertake a study of a particular characteristic of a culture tracing the ramifications of this characteristic when someone of this ethnic group is in communication with various others.

## VII. METHODS OF EVALUATION USED

Equal weighing of the following:

- combined test grades
- adequacy of the term paper
- contributions to the classroom projects
- evidence of improved insight as revealed in the journal
- the student's own evaluation of his work

Prepared by LaRay M. Barna  
Oct. 7, 1971

This course was successfully offered under the experimental number of AL 199 for three terms beginning winter of 1970. In spring of 1971 a new format was tried under which the number of American and foreign students was still balanced at twelve each, but upper-division and graduate students were admitted under the SP 407/507 seminar number. This was done because most Americans waiting for admission had gone beyond lower division into special interest areas, such as advanced communication theory, foreign service, teaching preparation including the subject of English as a Second Language, or were anticipating travel or intercultural marriage. They were ready for more difficult reading and research than could be handled by most foreign students who were still enrolled under the AL 199 number, but for only two hours credit. A double standard for assignments and grades were therefore averted and the needs of both groups were met more efficiently. The students still met together in active communication two or more hours per week, but one hour of class time per week was still available for the advanced students to share questions and concepts discovered through their special readings. Request for a permanent lower division number may be made later to replace the necessity to use an open number.



Ray M. Barna  
pt. of Speech - Portland State Univ.

(the 2 hr. lower division courses  
are taught one term)

## Intercultural Communication AL 199

### Outline of Course Content with Suggested Readings

Key: Purchased texts include two books (1) The Silent Language by Edward T. Hall referred to as SL and (2) The Hidden Dimension by Edward T. Hall referred to as HD and two pamphlets (1) Communications: The Transfer of Meaning by Don Fabun referred to as Communications and (2) What Everyone Should Know About Semantics referred to as Semantics.

Most of the other sources have been placed on two-hour or overnight reserve in the Reserve Library. If not on reserve, there will be an indication such as: (In regular library) or (handout).

Reserve items of particular interest are marked with a star (\*).

#### I. Background

##### A. Definition of culture and examples of cultural differences

SL: pp. 9-13; 31-41; 99-105

HD: pp. 188-189

Understanding Culture by John Honingmann: pp. 1-21

##### B. Description of the process of communication

SL: pp. 93-94

HD: pp. x, 1-6

Communications: ALL

#### II. Concepts needed to succeed in interpersonal communication

\*Global Village Conversation by Reginald Smart (Whole Pamphlet)

##### A. How evaluation interferes with understanding

\*"The Study of Intercultural Communication in Liberal Education" by William S. Howell in Pacific Speech, Vol. II, No. 4, May, 1968  
(regular library or handout)

1. The process of inferential reasoning

2. The difference between description and evaluation

##### B. What influences perception

1. Culturally-induced selection (of what to look at) and interpretation

HD: pp 77-90

"The Face of the Enemy" by Jerome D. Frank in Psychology Today, Nov. 1968  
Impressions of the U.S. by Sophie Hollander

AL 199 - Course Outline  
Barna

2. Predispositions or stereotypes

"Nationality and Social Perception" by Bryant Wedge in Journ. of Communication, Dec., 1966

\*"How Others See Us" by William Buchanan, pp. 1-12 in America Through Foreign Eyes, The Annals of the American Academy of Political and Social Science, Sept. 1954.

Children's Views of Foreign Peoples by Lambert and Klineberg  
(research studies to skim)

3. Individual differences

HD: pp. 41-75

4. Anxiety

HD: pp. 165-180

Release from Nervous Tension by David H. Fink

III. Verbal Symbolization (language)

A. Culture contrasts and question of linguistic determinism

SL; pp. 91-94; 106-110

Understanding Culture by John Honingmann: pp. 143-163

\*"It Loses Something in the Translation" by Paul A. Kolers in Psychology Today, May 1969

B. Semantic problems

Semantics: ALL

"Psychological Barriers to Communications" by Daniel Katz in Communication and Social Action, The Annals of the Amer. Academy of Political and Social Science, March 1947 pp. 17-26

IV. Nonverbal Communication

A. Symbolic gesture, paralanguage (vocal inflections), and kinesics (bodily movement)

\*"The Cultural Basis of Emotions and Gestures" by Weston LaBarre in Journal of Personality, XVI (1947) pp. 49-68 (regular library BFL .J66)

\*"How to Read Body Language" in Reader's Digest, Dec. 1969 or Glamour, Sept. 1969 (not on reserve)

"The Cultural Perspective" by Margaret Mead in Communication or Conflict, by Mary Capes Ch. 1

B. Language of Time

SL: pp. 15-30, 128-145

C. Language of Space (proxemics)

SL: pp. 146-164

HD: pp. 91-164

D. Hall's Primary Message System

V. SL: pp. 42-62; 165-168; 171-176; and p. 92

The establishment of culture in man

SL: pp. 66-91; 111-127

Other references:

Customs and Crises in Communication, Irving J. Lee, esp. "A Point of View"  
by A. Averchenko

Neglected Aspect of Foreign Affairs, Charles Frankel , esp. Chap. 7  
(pp. 99-112)

Culture and Communication, Robert Oliver

Clipping illustrating problems of intercultural communication (in a  
manilla folder - photocopied)

### Student Information Sheet

#### Goal

The goal of this class is to help you to develop an insight into the problems inherent in interpersonal intercultural communication and a sensitivity to the signs of meaning and emotion that come through the frame of reference of someone from another ethnic group. This is not an easy task.

Those of you who are students from another country have already felt some degree of "culture shock" and the frustrations of having ideas and feelings you cannot share. You have probably attributed this to the language barrier, and rightly so, but there are undoubtedly other factors that interfered as well. This class may help to bring them to your awareness and therefore, put you closer to a solution.

American students will find the course to be a magnified look at the basic principles of all communication, as well as preparation for the time you find yourself among strangers, whether it be in this country or another one.

#### Activities

To be able to successfully communicate with someone from another culture, you must "know" that he has different customs, goals, and thought patterns from your own--but this is not enough. You must be aware of unspoken codes, and somehow be able to relate his actions, which result from his feelings, to your own experiences. Only then can you get beyond the superficial meanings or avoid errors.

For this reason the course will not be a series of lectures about communication or about culture. The class will revolve around you as a participant - in individual conversations, small group discussions, even role-playing or simulated cross-cultural experiences. Your ideas will be respected and your help is needed.

You are encouraged to take this class on a pass/no-pass basis. Your grade will depend on attendance, your active participation in class discussions and class projects, notes on communication experiences, and a term paper in which you will fill in a course content outline according to your own analysis and interpretation.

Problems in Intercultural Communication.

This is a seminar open to all graduate students, but designed primarily for students having majored in one of the social sciences, in philosophy, in languages, in education, or in business administration. Graduate students with backgrounds other than the ones indicated may be admitted, but are likely to find the reading load heavy: even though the course is self-contained and does not specifically depend on earlier academic work, students not already familiar with some of the literature discussed may find it difficult to meet schedules.

The level of the course makes it accessible to graduate students immediately after the Baccalaureate. More advanced graduate students, already familiar with more than half of the literature on the list, will be given additional assignments in keeping with their area of specialization.

The basic articulation of the seminar is as follows:

A. Introduction to the subject.

Approach to the problem through the case method. Specific cases of misunderstanding and their analysis.

Reading: E.T. Hall, The Silent Language (first part); ETC.  
Special issue on intercultural communication (E.S. Glenn, ed.).  
O. Klineberg, The Human Dimension in International Relations.

B. The individual and his attitudes (1): Psychology.

Many of the preconceptions which are naively assumed to be natural or universal are in fact developed through experience, and subject to the variations of experience with cultural setting and personal history. This will be examined in perception, experimental conditioning and concept formation, with particular emphasis on Piaget's work on the development of notions of invariance and of the concept of linear segmented time.

Reading (excerpts only, as assigned by the instructor):

F.P. Kilpatrick, Explorations in Transactional Psychology; Bruner, Goodnow and Austin, A Study of Thinking; Bruner, Oliver and Greenfield, Studies in Cognitive Growth; for advanced students only; Piaget.

C. The individual and his attitudes (2): Philosophy.

(a) Dichotomies between basic philosophical approaches to human understanding: apriorism vs. empiricism, Bergson vs. the Western tradition, Confucianism vs. Taoism; the placement of the attitudes described in history.

Reading: Plato, Phaedo; Locke, Essay on Human Understanding

A. Waley, Three Ways of Thought in Ancient China.

(b) Is there such a thing as public philosophy? The great

men theory vs. the sociological approach.

Reading: F.S.C. Northrop, The Meeting of East and West;  
D.T. Suzuki, Lectures on Zen Buddhism; E. Durkheim, The Elementary  
Forms of the Religious Life.

D. Society and its attitudes (1): understanding the primitive.

Magic and myth as forms of understanding. Australian  
aborigines and European peasants. Totemism, kinship and the organ-  
ization of society. Levy-Bruhl and the criticism of his theses.

Reading: A.I. Hallowell, "Ojibwa metaphysics of being and  
the perception of persons", in Taiguri and Petrullo, eds., Person  
Perception and Interpersonal Behavior; J. Fraser, The Golden Bough;  
P. Radin, The World of Primitive Man; L. Lévi-Strauss, Totemism  
Today; for the advanced students only: Lévy-Bruhl.

E. Society and its attitudes (2): the mainstream of evolution.

The dichotomous tradition in sociology. Gemeinschaft and  
Gesellschaft. Syntheses in utopia and in reality; the Ottoman Empire,  
Indian castes. Ascription and achievement. Stagnation and develop-  
ment.

Reading: T. Parsons and E. Shils, eds., Toward a General  
Theory of Action; L. Pye, Politics, Personality and Nation Building;  
K. Nair, Blossoms in the Dust; E.E. Hagen, On the Theory of Social



Change; for advanced students only: F. Toennies, Gemeinschaft and Gesellschaft; M. Weber, Essays on the Theory of Science, Economy and Society; T. Parsons, The Social System.

F. Oppositions within Western Thought (1).

The Continental and the British traditions. Common and civil law. Soviet jurisprudence. Russia. The Iberic world. France. Britain and the United States.

Reading: K. Pribram, Conflicting Patterns of Thought; mimeographed material prepared by the instructor.

G. Oppositions within Western Thought (2): History.

Patterns of credibility in the Middle Ages, the Renaissance, the Baroque, Enlightenment, Romanticism.

Reading: J. Huinziga, The Waning of the Middle Ages; Machiavelli, The Prince; B. Wiley, The Eighteenth Century Background; L. Mumford, The City in History; M. Peckham, Beyond the Tragic Vision; T. Babbitt, Rousseau and Romanticism.

H. Pathology in culture and society.

Reaction against information overload. Reaction against culture contact. Failure of the culture to reach the lower social classes. Prejudice. Nazism.

Reading: L. Festinger, The Theory of Cognitive Dissonance;  
 G.W. Allport, The Nature of Prejudice; H. Cantril, Psychology  
 of Social Movements; E. Cassirer, The Myth of the State;  
 V. Lanternari, Religions of the Oppressed; E. Hoffer, The True  
 Believer, The Ordeal of Change, H. Kohn, The Mind of Germany;  
 F. Viereck, Metapolitics; literature of nativism: each student  
 will select (with the assistance of the instructor) an article from  
 the anthropological literature on nativism, with specific refer-  
 ence to Cargo Cults, messianic movements such as Kimbanguism, etc.;  
 LeRoi Jones and L. Neal, eds., Black Fire; for advanced students  
 only: E. Erikson, Childhood and Society.

I. Language: tool, obstacle and instrument of analysis.

The Sapir-Whorf hypothesis. The Lenneberg objection.  
 Langue and parole. The Bernstein and the Glenn analyses.

Reading: B.L. Whorf, Language, Thought and Reality;  
 B. Bernstein, "Restricted and Elaborated Codes," American  
 Anthropologist, December 1964; E.S. Glenn, Meaning and Behavior,  
 Communication and Culture; for advanced students only: R. Brown,  
Words and Things; L.S. Vygotsky, Thought and Language;  
 E. Cassirer, Philosophy of Symbolic Forms.

J. The communication situation.

The situational variable. Who? Where? When? With whom? In whose presence? Open and secret diplomacy.

Reading: L. Doob, Communication in Africa; B.M. Wedge, Foreign Visitors, How They See Us.

K. Simulation.

A role playing exercise, in which the student attempts to communicate with an actor playing the part of a "contrast-American", i.e., someone from a fictitious culture with attitudes and values diametrically opposed to American ones.

Reading: F. Kluckhohn and F. Strodtbeck, Variations in Value Orientations.

L. Field Work.

Each student will establish contact with a group representative of a sub-culture distant from the student's own: club, church group, business organization, police or fire department, labor union, etc. The student will not assume any false identity and introduce himself as what he is: a graduate student in communication. He will try to determine the kind of communicative structure which carries credibility with the group, the inner structure of the group's own communication, the group's self-image, and the group's image of other significant parts of the human environment.

ment. A term paper on the experience will be prepared by each student.

The philosophy of the course is based on bringing out that a common analytical approach can be applied to the various fields touched upon: individual and societal attitudes, as well as situational influences. The analytical concepts to be mainly used are those of the opposition between associative and abstractive, or universalizing and particularizing approaches, the concept of information overload, those of cognitive consonance and dissonance, of reciprocal group and individual reinforcement, etc.

The method calls for large participation on the part of students. In addition to the regular seminar, the instructor hopes for one or two individual tutorial sessions with each participant. To the extent of the possible each student will be able to progress at his own pace.

Additional reading list. Over and above the reading listed in connection with the various articulations of the course (in most cases only excerpts will be required, though the reading of entire books will be encouraged), the following books will be suggested to students, in accordance with the latter's main area of interest:

Goodenough, Co-operation in Change.

S.I. Hayakawa, Language in Thought and Action.

Heilbronner, The Making of Economic Society.

H. Werner, Comparative Psychology of Mental Development.

D. Lerner, The Passing of Traditional Society.

Talmon, The Origins of Totalitarian Democracy.

Friederich, Totalitarianism.

K. Deutsch, The Nerves of Government.

H. Kohn, Pan-Slavism.

J. Woddis, Africa: the Way Ahead.

Lynd, Middletown in Transition.

Gans, The Levittowners and The Urban Villagers.

Warner, Democracy in Jonesville.

Bennet, Passin and McKnight, In Search of Identity.

Malinowski, Argonauts of the Western Pacific.

Harrison, Savage Civilization.

Wylie, Village in the Vaucluse.

Hamady, Temperament and Character of the Arabs.

Díaz del Castillo, Discovery and Conquest of Mexico.

D.R. Morris, The Washing of the Spears.

Herring, History of Latin America.

Mehnert, Soviet Man.

Tucker, Soviet Political Mind.

Chandra-Sekhar, Red China.

Linton, The Tree of Culture.

Benedict, Patterns of Culture.

Lynd, Shame and Guilt.

Goldstein, The Organism.

Kenniston, The Uncommitted.

Donvan and Adelson, The Adolescent Experience.

Baldwin, Theories of Child Development.

White, Nobody Wanted War.

Morazé, Les Bourgeois triomphants.

Hall, The Hidden Dimension.

J.K. Galbraith, The Affluent Society.

J.K. Galbraith, The New Industrial State.

Edmund S. Glenn  
University of Delaware  
Syllabus for U 866

PROBLEMS IN INTERCULTURAL COMMUNICATION

The purpose of this graduate seminar is to acquaint the student with problems in mutual understanding and communication arising from the diversity of culturally based world views. Differences due to nationality, ethnicity, social class and professional orientation are analyzed and a number of universal parameters derived from the analysis.

The basic articulation of the seminar is as follows:

A. Introduction to the Subject

Approach to the problem through the case method. Specific cases of misunderstanding and their analysis.

Background reading:

de Revera, T.	<u>Psychological dimensions of foreign policy.</u>
Hall, E. T.	<u>The hidden dimension.</u>
	<u>The silent language.</u>
Klineberg, O.	<u>The human dimension in international relations.</u>
* Palm, E. F.	<u>Tiger papa three.</u>
Wedge, B. M.	<u>Visitors to the United States and how</u>
	<u>they see us.</u>
White, R. K.	<u>Nobody wanted war.</u>

\*(...To be borrowed from the Intercultural Communication office...)



Syllabus for U 866: Problems in Intercultural Communication

B. How Do We Become What We Are? - The Psychological View

Reading:

- \* Glenn, E. S.            Cognitive structures, culture and social organization.

Background reading:

Bruner, J. S., Goodnow, J. J., & Austin, G. A.  
A study of thinking.

Bruner, J. S., Oliver, R. R., & Greenfield, P. M., and others  
Studies in cognitive growth.

Festinger, L.            The theory of cognitive dissonance.

Kilpatrick, F. P.       Explorations in transactional psychology.

Maslow, A.             Toward a psychology of being.

Piaget, J.              The growth of logical thinking.

The moral judgment of the child.

Werner, H.             Comparative psychology of mental development.

C. How and What Do We Know? - The Philosophical View

Reading:

Plato.                   Phaedo.

Background reading:

Babbitt, I.             Rousseau and romanticism.

Bergson, H.           Creative evolution.

\*(...To be borrowed from the Intercultural Communication office...)

Syllabus for U 866: Problems in Intercultural Communication

(C: -cont'd-)

Locke, J.	<u>An essay concerning human understanding.</u>
Northrop, F. S. C.	<u>The meeting of East and West.</u>
Waley, A.	<u>Three ways of thought in ancient China.</u>

D. Society and the Individual - The Anthropological View

Background reading:

Diamond, S.	<u>Primitive views of the world.</u>
Fraser, J.	<u>The golden bough.</u>
Lévi-Strauss, C.	<u>Totemism today.</u>
Lévy-Bruhl, L.	<u>Primitive mentality.</u>
Malinowski, B.	<u>Argonauts of the Western Pacific.</u>
Radin, P.	<u>The world of primitive man.</u>

E. Society and the Individual - The Sociological View

Background reading:

Banfield, E. C.	<u>The unheavenly city.</u>
Grey, A. L.	<u>Class and personality in society.</u>
Hagen, E. E.	<u>On the theory of social change.</u>
Parsons, T., & Shils, E. (Eds.)	<u>Toward a general theory of action.</u>
Riesman, D.	<u>The lonely crowd.</u>
Toennies, F.	<u>Fundamental concepts of sociology.</u>
Weber, M.	<u>Protestantism and the rise of capitalism.</u>

F. Communication and Language

Reading:

\* Glenn, E. S.      The university and the revolution: New left or new right?

\*(...To be borrowed from the Intercultural Communication office...)

Syllabus for U 866: Problems in Intercultural Communication  
(F: -cont'd-)

Background reading:

- |                |  |
|----------------|--|
| Bernstein, B.  | <u>Restricted and elaborated codes.</u><br><u>American Anthropologist</u> , December 1969.   |
| Cohen, R. A.   | <u>Cultural styles, culture conflict and non-verbal tests of intelligence.</u><br><u>American Anthropologist</u> , November 1969.        |
| * Glenn, E. S. | <u>Meaning and behavior: Communication and culture.</u><br>Vol. XVI(4). <u>The Journal of Communication</u> ,<br>December 1966, 248-272. |
| Hoffman, A. S. | <u>International communication and the new diplomacy.</u>  |
| Whorf, B. L.   | <u>Language, thought and reality.</u>  |
| Doob, L.       | <u>Communication in Africa.</u>  |

G. The Development of the West

Background reading:

- |                              |   |
|------------------------------|---|
| Bronowski, I., & Mazlish, B. | <u>The Western intellectual tradition.</u>  |
| Burckhardt, J.               | <u>The civilization of the Renaissance in Italy:I;II</u>                                |
| Huizinga, J.                 | <u>The waning of the middle ages.</u>   |
| Knowles, D.                  | <u>The evolution of medieval thought.</u>   |
| Morazé, C.                   | <u>The triumph of the middle classes.</u>   |
| Talmon, J. L.                | <u>The origins of totalitarian democracy.</u>   |
| Wiley, B.                    | <u>The seventeenth century background.</u><br><u>The eighteenth century background.</u> |

H. Reaction

Background reading:

- |                |                                 |
|----------------|---------------------------------|
| Allport, G. W. | <u>The nature of prejudice.</u> |
|----------------|---------------------------------|
- \*(...To be borrowed from the Intercultural Communication office...)

## Syllabus for U 866: Problems in Intercultural Communication

(H: -cont'd-) (Background reading:)

Cantril, H.	<u>Psychology of social movements.</u>
Cassirer, E.	<u>The myth of the state.</u>
Cohen, N.	<u>The pursuit of the millenium.</u>
Da Cunha, E.	<u>Rebellion in the backlands.</u>
Hoffer, E.	<u>The ordeal of change.</u>
	<u>The true believer.</u>
Jones, LeRoi, & Neal, L. (Eds.)	
	<u>Black fire.</u>
Kenniston, K.	<u>The uncommitted.</u>
Klapp, O.	<u>Collective search for identity.</u>
Kohn, H.	<u>The mind of Germany.</u>
Roszak, T.	<u>The making of a counterculture.</u>
Thrupp, S.	<u>Millenial dreams in action.</u>
Viereck, P.	<u>Metapolitics.</u>
Worsley, P.	<u>The trumpet shall sound.</u>

### I. Group Character

#### Background reading:

Adams, R. N.	<u>Social change in Latin America today.</u>
Benedict, R.	<u>Patterns of culture.</u>
	<u>The chrysanthemum and the sword.</u>
Bennett, J. W., Passin, H., & McKnight, R. K.	
	<u>In search of identity: the Japanese overseas scholar in America and Japan.</u>
Bronfenbrenner, U.	<u>Two worlds of childhood.</u>
Custine, A. L. L.	<u>Journey for our time.</u>
del Castillo, D.	<u>Conquest of Mexico.</u>
Haucourt, G. d'.	<u>La vie Américaine.</u>
Hamady, S.	<u>Temperament and character of the Arabs.</u>
Herzog, E., & Zborowski, M.	
	<u>Life is with people.</u>
Hsu, F. L. K.	<u>Clan, caste and club.</u>
Lerner, D.	<u>The passing of traditional society.</u>
McClelland, D.	<u>The achieving society.</u>
	<u>The roots of consciousness.</u>
Mead, M. & Metraux, R.	
	<u>Themes in French culture.</u>
" " " " (Eds.)	<u>The study of culture at a distance.</u>

## Syllabus for U 866: Problems in Intercultural Communication

(I: -cont'd-) (Background reading:)

Mehnert, K.	<u>Soviet man and his world.</u>
Nair, K.	<u>Blossoms in the dust.</u>
Tannenbaum, F.	<u>Ten keys to Latin America.</u>
Tucker, R.	<u>Soviet political mind.</u>
Wylie, L.	<u>Village in the Vaucluse.</u>

### J. The Two Cultures

Background reading:

* Glenn, E. S.	<u>Science, behavior, society and ethics.</u>
* " " "	<u>The psychology of science and the psychology of art.</u>

### K. Term-paper and Field Work

A term-paper is required. It may be based either on reading or on field work.

Papers based on reading should consist of a critical, analytical essay on the books grouped under one of the main headings above - to be selected by the student, with the advice and consent of the Instructor.

Papers based on field work will require the student to establish contact with a cultural or subcultural group, other than his own, to thoroughly analyze his experience in contact with such a group, and to describe the group's self-image and communication patterns. The group will be selected by the student, with the advice and consent of the Instructor.

\*(...To be borrowed from the Intercultural Communication office...)

Rev.8-27-70

Syllabus for U 866: Problems in Intercultural Communication

L. Tutorials

The selection of the subject of the term-paper calls for a personal conversation - a tutorial session - between the student and the Instructor. The student is expected to request an appointment in time to prepare an effective paper and to request such additional appointments as he or she may need. The Instructor expects to see each student at least twice during the Semester.

v. 8-27-70

Edmund S. Glenn  
University of Delaware

Syllabus for U 366

INTRODUCTION to INTERCULTURAL COMMUNICATION

The purpose of this course is to introduce the student to a number of basic concepts, in terms of which difficulties in intercultural communication can be analyzed, and possibly surmounted.

This objective is to be reached through lectures, discussion, reading, and tutorial sessions.

A term-paper is required.

Reading will be selected jointly by each student and the Instructor, on the basis of the following list:

General Background:

de Revera, T.	<u>Psychological dimensions of foreign policy.</u>
Hall, E. T.	<u>The hidden dimension.</u>
	<u>The silent language.</u>
Klineberg, O.	<u>The human dimension in international relations.</u>
*Palm, E. F.	<u>Tiger papa three.</u>
Wedge, B. M.	<u>Visitors to the United States and how they see us.</u>
White, R. K.	<u>Nobody wanted war.</u>

How Do We Become What We Are? - The Psychological View

Bruner, J. S., Goodnow, J. J., & Austin, G. A.

A study of thinking.



Syllabus: U 366 ... Introduction to Intercultural Communication

( -How Do We Become What We Are? - The Psychological View:)

Bruner, J. S., Oliver, R. R., & Greenfield, P. M., et al.

Festinger, L.	<u>Studies in cognitive growth.</u>
*Glenn, E. S.	<u>The theory of cognitive dissonance.</u>
	<u>Cognitive structures, culture</u>
	<u>and social organization.</u>
Kilpatrick, F. P.	<u>Explorations in transactional</u>
	<u>psychology.</u>
Maslow, A.	<u>Toward a psychology of being.</u>
Piaget, J.	<u>The growth of logical thinking.</u>
	<u>The moral judgment of the child.</u>
Werner, H.	<u>Comparative psychology of</u>
	<u>mental development.</u>

How and What Do We Know? - The Philosophical View

Babbitt, I.	<u>Rousseau and romanticism.</u>
Bergson, H.	<u>Creative evolution.</u>
Locke, J.	<u>An essay concerning human</u>
	<u>understanding.</u>
Northrop, F.S.C.	<u>The meeting of East and West.</u>
Plato	<u>Phaedo.</u>
Waley, A.	<u>Three ways of thought in</u>
	<u>ancient China.</u>

Society and the Individual - The Anthropological View

Diamond, S.	<u>Primitive views of the world.</u>
Fraser, J.	<u>The golden bough.</u>
Lévi-Strauss, C.	<u>Totemism today.</u>
Lévy-Bruhl, L.	<u>Primitive mentality.</u>
Malinowski, B.	<u>Argonauts of the Western Pacific.</u>
Radin, P.	<u>The world of primitive man.</u>

Society and the Individual - The Sociological View

Banfield, E. C.	<u>The unheavenly city.</u>
Grey, A. L.	<u>Class and personality in society.</u>
Hagen, E. E.	<u>On the theory of social change.</u>

Syllabus: U 366 ... Introduction to Intercultural Communication

( -Society and the Individual - The Sociological View)

Parsons, T., & Shills, E. (Eds.)

Riesman, D.	<u>Toward a general theory of action.</u>
Tönnies, F.	<u>The lonely crowd.</u>
Weber, M.	<u>Fundamental concepts of sociology.</u>
	<u>Protestantism and the rise of</u>
	<u>capitalism.</u>

Communication and Language

Bernstein, B.	Restricted and elaborated codes. <u>American Anthropologist,</u> December 1969.
Cohen, R. A.	Cultural styles, culture conflict and nonverbal tests of intel- ligence. <u>American Anthro-</u> <u>pologist,</u> November 1969.
** *Glenn, E. S.	Meaning and behavior: Communica- tion and culture. <u>The Journal</u> <u>of Communication,</u> XVI(4), December 1966, 248-272.
*Glenn, E. S.	<u>The university and the revolution:</u> <u>New left or new right?</u>
Hoffman, A. S.	<u>International communication and</u> <u>the new diplomacy.</u>
Whorf, B. L.	<u>Language, thought and reality.</u>
** Doob, L.	<u>Communication in Africa.</u>

The Development of the West

Bronowski, I., & Mazlish, B.	<u>The Western intellectual tradition.</u>
Burckhardt, J.	<u>The civilization of the Renais-</u> <u>sance in Italy: I; II.</u>
Huizinga, J.	<u>The waning of the middle ages.</u>
Knowles, D.	<u>The evolution of medieval thought.</u>
Morazé, C.	<u>The triumph of the middle classes.</u>
Talmon, J. L.	<u>The origins of totalitarian democracy.</u>
Wiley, B.	<u>The 17th century background.</u>
	<u>The 18th century background.</u>

Syllabus: U 366 ... Introduction to Intercultural Communication

Reaction

Allport, G. W.	<u>The nature of prejudice.</u>
Cantril, H.	<u>Psychology of social movements.</u>
Cassirer, E.	<u>The myth of the state.</u>
Cohen, N.	<u>The pursuit of the millenium.</u>
Da Cunha, E.	<u>Rebellion in the backlands.</u>
Hoffer, E.	<u>The ordeal of change.</u>
	<u>The true believer.</u>
Jones, LeRoi, & Neal, L. (Eds.)	<u>Black fire.</u>

Kenniston, K.	<u>The uncommitted.</u>
Klapp, O.	<u>Collective search for identity.</u>
Kohn, H.	<u>The mind of Germany.</u>
Roszak, T.	<u>The making of a counterculture.</u>
Thrupp, S.	<u>Millenial dreams in action.</u>
Viereck, P.	<u>Metapolitics.</u>
Worsley, P.	<u>The trumpet shall sound.</u>
Wolf, S. J. (Ed.)	<u>The nature of Fascism.</u>

Group Character

Adams, R. N.	<u>Social change in Latin America today.</u>
Benedict, R.	<u>Patterns of culture.</u>
	<u>The chrysanthemum and the sword.</u>
Bennett, J. W., Passin, H., & McKnight, R. K.	<u>In search of identity: The Japanese overseas scholar in America and Japan.</u>
Bronfenbrenner, U.	<u>Two worlds of childhood.</u>
Custine, A.L.L.	<u>Journey for our time.</u>
del Castillo, D.	<u>Conquest of Mexico.</u>
Hamady, S.	<u>Temperament and character of the Arabs.</u>
Haucourt, G. d'.	<u>La vie Américaine.</u>
Herzog, E., & Zborowski, M.	<u>Life is with people.</u>
	<u>Clan, caste and club.</u>
Hsu, F.L.K.	<u>The passing of traditional society.</u>
Lerner, D.	<u>The achieving society.</u>
McClelland, D.	<u>The roots of consciousness.</u>

Syllabus: U 366 ... Introduction to Intercultural Communication

( -Group Character)

Meed, M., & Metraux, R.	<u>Themes in French culture.</u>
" (Eds.)	<u>The study of culture at a distance.</u>
Mehnert, K.	<u>Soviet man and his world.</u>
*Nair, K.	<u>Blossoms in the dust.</u>
Tannenbaum, F.	<u>Ten keys to Latin America.</u>
Tucker, R.	<u>Soviet political mind.</u>
Wylie, L.	<u>Village in the Vaucluse.</u>
*Pye, L.	<u>Communications and political development.</u>

The Two Cultures

*Glenn, E. S.	<u>Science, behavior, society and ethics.</u>
* "	<u>The psychology of science and</u> <u>the psychology of art.</u>

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\*: To be borrowed, from the Intercultural Communication's  
Office: #123 Alison Hall  
(Telephone: 738-2270)

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Tutorials

The selection of the subject of the term-paper calls for a personal conversation ... a tutorial session, between the Student and the Instructor. The Student is expected to request an appointment, in time to prepare an effective paper; and, to request such additional appointments as he or she may need. The Instructor expects to see each Student at least twice, during the Semester.

R.1-11-71

## INTERNATIONAL EDUCATION SYLLABUS

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College of Education  
University of Florida  
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### I. UNIVERSAL MAN AND WORLD COMMUNITY

In what sense is it meaningful to posit the existence of a universal human condition? What types of evidence might be adduced to support or refute the claim of universal humanness? What is meant by world community? How does the presence or absence of universal humanness relate to the approximation of world community?

- Required Readings: 1) Pacem in Terris (excerpts), Pope John XXIII (Mimeo)  
2) The Study of Man (excerpts), Ralph Linton (Mimeo)

- Collateral Readings: 1) Spaceship Earth, Barbara Ward (recommended)  
2) Education and the Idea of Mankind, Robert Linton, ed.  
3) Universal Declaration of Human Rights (UN)  
4) See items I. and II. of bibliography

### II. WORLD VIEW

What is meant by world view (or global outlook)? What is its nature and function? How does the presence of a plurality of coexisting world views affect the approximation of world community?

- Required Readings: 1) The Hidden Dimension, E.T. Hall, Chps. 11 & 12 (Reserve)  
2) "East Meets West," Hari N. Ram (Reserve)

- Collateral Readings: 1) The Silent Language, E.T. Hall  
2) See item III. of bibliography

### III. POLITICAL IDEOLOGY

What is meant by political ideology? What are among its most significant functions? How does political ideology relate to world community?

- Required Readings: 1) Chapter 5 of Atwater, Elton, et al (Reserve)  
2) At least one journal article from IV. of bibliography

- Collateral Readings: 1) Chps. VII & IX of The Politics of Affluence: Ideology in the U.S. Since World War II, James P. Young  
2) Political Ideology, R.E. Lane, pp. 13-16

#### IV. NATIONALISM AS AN IDEOLOGICAL COMPONENT

The genesis and evolution of cultural and political nationalism. The nature and function of nationalism. A critical appraisal of nationalism as it relates to a condition of world community.

- Required Readings: 1) Nationalism: Myth and Reality, B. Shafer, Ch. V (Reserve)  
2) "The Historical Meaning of Sovereignty," E. Reves (Mimeo)  
3) The Sunset of the Century, R. Tagore (Mimeo)  
4) "International Understanding in an Era of Nationalism," P. Hanna and A. Toynbee (Reserve)

- Collateral Readings: 1) The Idea of Nationalism, H. Kohn, Ch. 1  
2) The Historical Evolution of Modern Nationalism, C. Hayes (Reserve)

#### V. NATIONALISM PATRIOTISM

What is the nature and function of patriotism? In what sense might patriotic expression be regarded as responsible behavior? As irresponsible? What is the relationship between patriotic behavior and the establishment of global community?

- Required Readings: 1) The Loyal and the Disloyal, M. Grodzins  
2) West Virginia State Board of Ed. vs. Barnette (Mimeo)

- Collateral Readings: 1) Treason in the 20th Century, Eoveri (Reserve)  
2) Pride of State, J.P. Morrey (Reserve)

#### VI. THE SCHOOL AS AN AGENT OF POLITICAL SOCIALIZATION

What is meant by the process of political socialization? How, historically, has the American public school functioned as an agent of political socialization? How, today, does the public school seek to engender political beliefs and attitudes? Are such efforts logically and morally defensible? Do such learning experiences facilitate and/or impede an approximation of world community?

- Required Readings: 1) "The School in the Political Socialization of Children and Youth," B. Massialas (Reserve)

- Collateral Readings: 1) The Development of Political Attitudes of Children, Mess and Torney  
2) Articles by Easton, Dennis, Greenstein (Item IX bibliography)

#### VII. THE SCHOOL AS A FACILITATOR OF WORLD-MINDEDNESS: GENERAL CURRICULAR CONSIDERATIONS

What are among the more fruitful and promising ways of providing learning experiences which enhance world-mindedness? What overarching constructs and modes of inquiry are assumed and implied by such learning experiences? What about predominantly "affective" learnings? How do we responsibly appeal to and draw upon the student's emotional wellsprings in our efforts to promote

world-mindedness and empathy with Man?

- Required Readings: 1) Social Education, XXXII, Nov., 1968, pp. 637-692  
2) "Some Philosophic Implications of International Education," R. Renner (Mimeo)

- Collateral Readings: 1) Information Is Not Enough, G. Noar  
2) See item XI on bibliography

#### VIII. THE SCHOOL AS A FACILITATOR OF WORLD-MINDEDNESS: MORE SPECIFIC CURRICULAR CONSIDERATIONS

- Required Readings: 1) The International Dimension of Education, L. Kenworthy  
2) "International Education: The Prospect," F. Robb

- Collateral Readings: 1) Children and International Education, Assoc. for Childhood E. International, 1969  
2) See instructor for suggestions in accord with your interests, background, and the age level in which you are primarily interested (focus on Item XI of bibliography)

#### IX. SOME UNORTHODOX APPROACHES TO ENGENDERING WORLD-MINDEDNESS

During this part of the course we shall inquire into and discuss some of the more unconventional types of learning experiences which the world-minded educator might wish to adopt. Among the matters we'll explore are: art and intercultural appreciation; simulation; folklore; language; science fiction.

- Required Readings: 1) "Understanding Others--Humanities and Arts Project," Edith W. King, Instructor, Oct., 1969 (On reserve)  
2) "Global Village" (Mimeo handout)  
3) "Folklore as a Mirror of Culture," A. Dundes, Elementary English, April, 1969 (Reserve)

#### X. THE UNITED NATIONS AND WORLD COMMUNITY

How might the teacher responsibly and effectively provide learning experiences designed to acquaint the student with the United Nations and its allied agencies? How does teaching about the U.N. (facilitating student inquiry into its objectives and programs) relate to the student's evolution of a cosmopolitan posture?

- Required Readings: 1) Education for International Understanding, UNESCO

- Recommended Collateral Readings: 1) See item XVIII of bibliography



SYLLABUS

Speech 435/535      CROSS CULTURAL COMMUNICATION

Course Description:

Study of the process of communication across cultural boundaries emphasizing a basic model of communication in analysis of communication within and between various cultures, predictions of patterns and effects, and communication barriers.

Text:

No required text. Readings will be assigned from the following sources which are on reserve in the library.

Required Paperback: Smith, Arthur L. RHETORIC OF BLACK REVOLUTION

Books on Reserve:

- Beralson, Bernard and Morris Janowitz. READER IN PUBLIC OPINION AND COMMUNICATION. New York: The Macmillan Company, 1966.
- Berlo, David. THE PROCESS OF COMMUNICATION. New York: Holt, Rinehart and Winston, 1960.
- Bryson, Lyman (ed.). THE COMMUNICATION OF IDEAS. New York: Cooper Square Publishers, Inc., 1964.
- Communication Research Centre University College London, ASPECTS OF TRANSLATION: STUDIES IN COMMUNICATION 2. London: Seckner and Warburg, 1958.
- Doob, Leonard W. COMMUNICATION IN AFRICA: A SEARCH FOR BOUNDARIES. Yale Paperbound No. 171. New Haven: Yale University Press, 1961.
- Duncan, Hugh Dalziel. COMMUNICATION AND THE SOCIAL ORDER. New York: Bedminster, 1962.
- Hall, Edward T. THE SILENT LANGUAGE. New York: Doubleday, 1959.
- Larson and Dance. PERSPECTIVES IN COMMUNICATION. Milwaukee: University of Wisconsin--Milwaukee, 1968.
- Lee, Irving J. CUSTOMS AND CRISES IN COMMUNICATION. New York: Harpur & Brothers, Publishers, 1954.
- Oliver, Robert T. CULTURE AND COMMUNICATION. Springfield, Illinois: Charles C. Thomas, Publishers, 1962.
- Rao, Y.V. Lakshmana. COMMUNICATION AND DEVELOPMENT: A STUDY OF TWO INDIAN VILLAGES. Minneapolis, Minnesota: University of Minnesota Press, 1966.
- Reusch, Jurgen and Weldon Kees. NON-VERBAL COMMUNICATION. Berkley: University of California Press, 1960.
- Scott and Brockriede. THE RHETORIC OF BLACK POWER. New York: Harper & Row, 1969.

Smith, Alfred G. COMMUNICATION AND CULTURE. New York: Holt, Rinehart and Winston, Inc., 1966.  
 Steinberg, Charles S. (ed.). MASS MEDIA AND COMMUNICATION. New York: Hastings House, Publishers, Inc., 1966.

Tentative Schedule

<u>Date</u>	<u>Topic</u>	<u>Readings*</u>
Jan. 26	Introduction to course	
Jan. 28	Communication: Definitions, Process, Models	Berlo, Chaps. 1,2,3 Hall, Intro and Chaps. 1,2,3,5 Steinberg, pp. 8-27 Thayer, pp. 154-64
Feb. 2, 4, 9	Communication in United States	Berlo, Chaps. 5 & 6 Bryson, pp. 37-51 Larson, pp. 144-65
Feb. 11, 16, 18, 23	Communication---Africa Intra and Cross Cultural	Berelson, pp. 612-20 Doob
Feb. 25	Communication Between Blacks and Whites	Scott A. Smith
March 9	Hourly Exam	
March 11, 16	Communication: The Americas Canada Mexico	Smith, pp. 567-76
March 18, 23, 25	Communication: Asian Proximity Korea Japan Viet Nam India Thailand Red China	Oliver, Chaps. 9, 10 Smith, pp. 595-608 Oliver, Chap. 11 Rao
April 13, 15, 20, 29	Communication: Selected Cultures	Bryson, pp. 9-26 and 209-30
May 4, 6, 11, 13, 18	Oral Reports on Original Papers	
May 20 and 27	Barriers in Cross Cultural Communication	Steinberg, pp. 112-20 447-89 Oliver, Chap. 12 Larson, pp. 106-73
May 25	Final Exam	

\*Additional readings will be assigned during the semester.

### Individual Study:

Each student will submit a one-page project proposal, compile a bibliography, and gather data by surveying a selected body of literature investigating a problem in the area of cross cultural communication. Each student will formulate his data into a written page, then adapt it for a 20-minute oral presentation followed by a 10-minute question-answer period. Two papers will be presented during class periods in May.

### Oral Reports on Selected Articles in Journals:

Each graduate student will present a 30-minute oral report on an article selected from a journal which relates to a topic under discussion. These reports will be presented on different dates throughout the semester.

### Examinations:

There will likely be two examinations in the course: an hourly exam and a final.

### Determination of Final Grade:

	<u>Undergraduates</u>	<u>Graduate Students</u>
Written Paper	25%	30%
Oral Report on Paper	20%	15%
Discussion	20%	20%
Final Exam	35%	25%
Oral Report on Journal Article	X	10%

University of Minnesota  
CSPP 8-505 (Proposed New Course), Counseling Student Personnel Psychology Department

Prerequisites: Master's student in CSPP

Title: International and Intercultural Dimensions of Counseling

Description: Discussion of the effect cross-cultural and cross-national differences have in the counseling process in several cultural settings.

Credits: 2 credits per quarter

Instructor: Pedersen, Paul

Objectives of the Course:

1. To identify and describe specific agencies which provide a help giving function in cultures unfamiliar with counseling as a separate activity.
2. To identify cultural differences which may facilitate or inhibit the counseling process in cultures familiar with counseling processes.

Topics to be Covered:

1. The effect of culture-bound tests and testing.
2. Alternative modes of building rapport.
3. The effect of differential values.
4. The culture-specific content of counseling
5. Para-professional counseling resources in the family, peers and other social institutions.
6. The effect of cultural pluralism on the counseling process.
7. Working with "foreign" nationals in counseling.

Text: Appropriate readings from books, journals and unpublished materials.

Explanation (reason) for Offering the Course:

This course is designed to meet the need for an awareness of cultural differences in a pluralistic conception of modern societies, and an understanding of their differential effect in the counseling process.

Statement of Relationship to Specific Program:

This seminar provides a guided opportunity to explore the cross-cultural implications for counseling in a multi-cultural setting. In contemporary society it is necessary that the professional counselor be exposed to multi-cultural approaches for counseling. Such an opportunity is not currently available and it is felt that this course would meet this need.

Initial Date and Frequency of Offering:

Starting date is undecided but probably second summer session. Seminar will be offered according to demand.

Consultation with other University Units:

The design and resources for offering this seminar have depended on consultation between Dr. Forrest Moore in the Foreign Student Office and the faculty of Counseling and Student Personnel Psychology.

FOREIGN STUDENT OFFICE  
FRESNO STATE COLLEGE

PROPOSAL FOR AN EXPERIMENTAL COLLEGE COURSE FOR SPRING 1969

1. COURSE TITLE: Cross Cultural Expressions and Communications of Contemporary Man

UNITS : 3, P/W Grading

PREREQUISITIES: Foreign Students - at least six months residence in the United States, not more than two years.  
American Students - at least junior standing and permission of instructor

SIZE OF CLASS: Thirty - Equally divided men - women, foreign - American

General Course Description: The course is designed to involve foreign and American students in meaningful interaction and discussions which they can relate to themselves and their position in the world. This will be done through a series of five two-day retreats during which topics announced in advance will be explored and discussed. Main emphasis will be placed on cross cultural implications of topics considered, and how these implications effect the individual and his role in today's world. Topic headings will include social relations, the family, politics, religion, the arts, international affairs, and any other the class feels would be relevant.

2. Purpose: To bring together foreign and American students in an informal but fairly intense environment for the purpose of interaction, discussion, and the exchange of ideas on topics which are meaningful to the participant. As stated above, topic headings will include social relations, politics, the family, religion, the arts, international affairs or any others the group feels are relative and can be meaningful discussed.
3. Proposed Student Activities: One or two class meetings will be held on campus prior to the first retreat, and at that time a reading list will be handed out and topic headings discussed. Each student will be expected to complete a short paper after each retreat evaluating the relevancy of the topic heading to himself. Participation in the group discussions and exchange of ideas will be expected of all students.
4. Justification: This course proposal has borrowed concepts and methodology from two very successful courses already offered at Fresno State College. There is strong justification, however, for the inclusion of this class in the experimental college because the combination of cross cultural exchange, subject matter exploration, and the intensity of a retreat-type learning situation is not offered by either courses scheduled in the catalog or in the experimental college. International Studies 93 (Problems in Contemporary America) offers some of the general topics proposed for this course but has a number of limitations. One is that it is open only

to foreign students and does not provide the vehicle for cross cultural expression and discussion with American students. Second, it is a three unit course meeting three times a week and cannot create the in-depth atmosphere this course can in the retreat-type situation.

X114 (Some expressions of Contemporary Man) is offered by the experimental college and has successfully created the type of atmosphere that is desirable in this course. It does not however, gear itself to cross cultural exploration through the interaction of foreign and American students; nor does it structure itself toward the same type of subject matter covered in this course.

Fresno State College now has 435 foreign students from approximately 58 countries. There are currently no classes offered in the college where foreign and American students can exchange ideas in a relaxed yet educational environment and receive college credit. This course would provide for that.

Ronald Perry  
Assistant Foreign Student Adviser



Michael H. Prosser  
3580 Education and Culture (Communication and Culture) Memorial University, Third  
Semester, 1972, Slot 11

Office 431

Office Hours: Mon. 1-3; Tues. 10-12 and 2-5; Thurs. 3-4 or when I am here you  
are welcome to visit. If I am busy or have another appointment, I shall tell you.

Text: None required.

Materials to be placed on reserve in the Education Library include:

Personal copies of my books:

Hoffman, International Communication and the New Diplomacy  
Lerner and Schramm, Communication and Change in the Developing Countries  
Beals, Culture in Process  
Smith, Communication and Culture  
Hall, The Hidden Dimension  
Fagen, Politics and Communication  
McLuhan, The Gutenberg Galaxy  
McLuhan and Fiore, The Medium is the Massage  
Birdwhistell, Kinesics and Context  
Kakonis and Wilcox, Now and Tomorrow: The Rhetoric of Culture  
Scott and Brockriede, The Rhetoric of Black Power  
Smith, The Rhetoric of Black Revolution  
Bowers and Ochs, The Rhetoric of Agitation and Control  
Brandes, The Rhetoric of Revolt

Personal materials taken from typescript to be included in my forthcoming book,  
Intercommunication among Nations and Peoples (Harper and Row), are being  
placed on reserve in xeroxed form as a sort of check against my lectures.  
"Preface", "Communication, Communications, and Intercommunication",  
"Theoretical Perspectives", "Attitude Formation and Opinion Development",  
"The Communication of Leadership", "Communication in Conflict Resolution",  
"The Rhetoric of Summitry in the United Nations", "Communication as an Agent  
and Index of Social Change", "Propaganda", "Communication Rights and Censorship",  
"The Integrative Role of Intercommunication", "Selected Bibliography on  
International and Intercultural Communication", and from an essay to be  
published in the Journal Today's Speech, "Cross Cultural Communication: A  
Book Review Essay".

Measurement for grades: (4 equal parts)

1. Paper to be turned in June 1. 3 to 5 pages typed or 4 to 6 pages handwritten.  
Please use proper grammar, spelling, and syntax. Please make sure that  
handwritten papers are legible.  
Assignment: Select a single, past or present culture or subculture; identify  
the characteristics of the culture, the communication patterns within the  
culture or subculture; and the communication patterns of members of the  
culture or subculture with other cultures or subcultures. Or Select a single,  
past or present culture or subculture; discuss the predominant role which the  
senses play in that particular culture or subculture, for example, is the  
culture or subculture predominantly an oral culture or visual culture; give

Prosser

examples. Or Select a single, past or present nation, culture or subculture; identify the role of the media in that culture, that is, determine how the leaders communicate via communication channels to their people and with other nations or peoples. Or Select the educational system of a single nation, culture, or subculture; identify how the educators of that group communicate with their youth about their national or cultural value systems. Or If you have another topic which you would like to explore which relates to the subject areas of the class, see me for approval.

NO LATE PAPERS PLEASE. Reading 45+ papers may not be the most exciting part of my visit to Newfoundland, so please make it on time and your best effort. Library and personal information are both valuable, but all quoted or paraphrased materials should be given credit.

2. June 22. Hourly exam over readings and lecture-discussions in first half of course. I shall avoid tricky questions for the sake of being tricky, and shall emphasize a broad understanding of materials and concepts. Questions will probably be multiple choice (4 foils per question) and short answers. Most likely, I shall give you a sample exam in advance which will not be counted.
3. August 1. Final exam covering readings and lecture-discussions for the last half of the course. Similar to first exam.
4. Daily class participation throughout the semester. While daily class attendance will not be rigorously checked, the nature of the course requires your careful attendance. Except for emergency reasons, you should not plan to miss more than one/tenth of the class sessions.

Potential Units to be explored in course. (as time permits)

- I. Definitions and characteristics of communication, communications, and culture. Distinctions between international, intracultural, and intercultural communication.  
Communication models.  
Culture and subculture.  
Various disciplinary approaches to communication and culture.

Suggested readings for Unit I.

Beals, Unit I, "Anthropology and Culture", Culture in Process.

Smith, Introduction and Chapter III, "The Social Psychological Theory", Communication and Culture.

Kakonis and Wilcox, Chapter I, "Now a Cultural Image", Now and Tomorrow: The Rhetoric of Culture in Transition.

For various interdisciplinary points of view on international communication, see various chapters of interest in Hoffman, International Communication and the New Diplomacy.

Readings from my personal materials: "Communication, Communications, and Intercommunication", "Theoretical Perspectives", and "The Integrative Role of Intercommunication".

Prosser

II. The Role of the Senses in Communication and Culture.

Defining a culture as the role that the senses play in it.  
The oral-aural culture versus the visual culture.  
The stages of man in culture: oral-aural, visual, electronic.  
The importance of non-verbal communication in culture.  
Space relationships in culture.

Suggested readings for Unit II.

Selections from Birdwhistell, Kinesics and Context, particularly Parts I, II, and III.  
Chapter V, "Signals, Verbal and Non-Verbal", Smith, Communication and Culture.  
Selections on human communication in Hall, The Hidden Dimension.  
Selections from McLuhan, The Gutenberg Galaxy.

III. The role of language in culture.

Language, syntactics, and semantics.

Suggested readings for Unit III.

Chapter IV, "The Linguistic Theory", and selections from Part II, Syntactics, and Part III, Semantics, Smith, Communication and Culture.

IV. The role of the media in culture.

The development of national media systems.  
The effects of media on a culture or state.  
Communications technology.  
Pragmatics.  
Graffiti.

Suggested readings for Unit IV.

Selections from McLuhan, The Gutenberg Galaxy.  
Selections from McLuhan and Fiore, The Medium is the Massage.  
Part IV, "Pragmatics", Smith, Communication and Culture.  
Chapter II, "Culture and Media", Kakonis and Wilcox, Now and Tomorrow.

V. The role of communication in social and cultural change.

The two step flow of communication.  
Attitude determination.  
Institution building.  
The Media as an aspect of social and cultural change.

Suggested readings for Unit V.

Selections from Lerner and Schramm, Communication and Change in Developing Countries.  
Chapter XIII, "Intercultural Communication", Smith, Communication and Culture.  
Readings from my personal materials: "Attitude Formation", "Communication as an Agent and Index of Social Change".  
Chapter VII, "Change in Politics and Communication", Fagen, Politics and Communication.

Prosser

VI. Communication in Conflict Resolution.

Conflict resolution at the interpersonal level.

Transracial communication problems.

Communication in leadership.

Conflict resolution at the international level.

Suggested readings for Unit VI.

Selections from Brandes, The Rhetoric of Revolt.

Selections from Scott and Brockriede, The Rhetoric of Black Power.

Selections from Smith, The Rhetoric of Black Revolution.

Selections from Bowers and Ochs, The Rhetoric of Agitation and Control.

Readings from my personal materials: "The Communication of Leadership",  
"Communication in Conflict Resolution", "The Rhetoric of Summitry at  
the United Nations".

VII. Freedom and Control of Communication: Protest and Dissent.

Freedom of speech, the media, and information in different cultures and states.

Propaganda.

Protest and Dissent

Suggested Readings for Unit VII.

Readings as suggested for Unit VI.

Chapter III, "Culture and Dissent", and Chapter VI, "Culture and the Arts",  
Kakonis and Wilcox, Now and Tomorrow.

Reading from my personal material: "Communication Rights and Censorship".

VIII. Communication and Culture in the Future.

Speculations.

Suggested readings for Unit VIII.

Chapter VII, "The Culture of Tomorrow", Now and Tomorrow.

## C O U R S E O U T L I N E

### Communication 384: Communication Within and Between Cultural Groups

Catalogue Entry: Survey of social-psychological and cultural variables which affect communication among peoples of different cultures. The use of this knowledge in understanding and facilitating social and cultural change.

Course Description: The course provides a survey of variables found in research studies which focus on factors which facilitate or inhibit communication among peoples of differing cultural backgrounds. A major emphasis is the functional use of communication in social and cultural change with the "subculture of peasantry" and various ethnic subcultures as primary units of analysis.

#### Outline:

- I. Overview of communication and culture. Definitions. Culture; Subculture; Intercultural communication; international communication; developmental communication; Intrapersonal; interpersonal; Organizational; Mass communication.
- II. Units of Analysis
  - A. Culture as a unit (Hall, Birdwhistell).
  - B. The "subculture" as a unit (Rogers, Lewis).
  - C. The individual (information acquisition, information processing and information transmission); the interpersonal (dyadic and small group situations); the organizational (communication in task-functions in organizations) and mass (use of mass media by different cultures) levels of analysis (Jain and Stroud).
- III. Various Approaches in the Study of Communication Within Cultures
  - A. The anthropological approach (communication patterns shaped by cultural determinants).
  - B. The social-psychological approach (perception of self and others and role concept).
  - C. The psycholinguistic approach (meanings and responses).

- D. The developmental approach.
  - 1. Modernization factors affecting communication (Rogers, Niehoff, Arensberg, Inkeles, Lerner)
- E. The eclectic approach
  - 1. Gardner's six perspectives in the study of intercultural communication (1962).
    - a. Human communication is culturally defined.
    - b. Cross-cultural contact between individuals of different socio-economic levels or strata of culture.
    - c. Communication between individuals whose respective social systems are "out of phase" (rational-legal authority, traditional authority, charismatic authority).
    - d. Communication between individuals whose social systems are basically incompatible (interpersonal relationships structure).
    - e. Communication based on laws of recency, primacy and intensity.
    - f. The concept of the "universal communicator".

#### IV. The Concept of Social Change

- A. Change agent-client relationships: Reciprocity, empathy credibility
- B. Some factors in the development and modernization process: literacy, mass media exposure, cosmopolitanism, empathy, achievement motivation, innovativeness

#### V. The Subculture Unit of Analysis

- A. The subculture of peasantry. Why study peasants? Elements of this subculture: mutual distrust in interpersonal relations, perceived limited good, dependence on and hostility toward government authority, familism, lack of innovativeness, fatalism, limited aspirations, lack of deferred gratification, limited view of the world, low empathy. (Rogers)
- B. The subculture of the "modern" man or elite. Communication between members of the profession and the subculture of peasantry. Characteristics of the "modern" man: openness to new experience, independence from authority of traditional figures, belief in the efficacy of science and medicine, achievement motivation, planning orientation, future-time orientation, active participation in public affairs. (Inkeles)
- C. The "ghetto" subculture. Communication within and among various ethnic groups. The Negro "subculture".

- D. Male-Female Roles in Various Societies. Dynamics of the changing concepts in masculine and feminine roles.

Course Requirements: The student is expected to write two (2) short papers which may be preliminary background material to a final term paper.

Mid-term and final examinations will be given.

Textbooks:

Roger, Everett M. with L. Svenning, Modernization Among Peasants: The Impact of Communication, New York: Holt, Rinehart and Winston, Inc., 1969.

Supplementary Readings:

Lerner, Daniel and W. Schramm (eds.), Communication and Change in the Developing Countries, Honolulu: East-West Center Press, 1967.

Gardner, George, "Cross-Cultural Communication," Journal of Social Psychology, Vol. 58 (1962), 241-256.

Inkeles, Alex, "Making Men Modern: On the Causes and Consequences of Individual Change in Six Developing Countries," American Journal of Sociology, Vol. 75, No. 2, 1969.

Simonsen, Bjorn and Goodwin Chu, "A Partially Annotated Bibliography on Cross-Cultural Communication," Stanford University Press, 1970.

Smith, Alfred, Communication and Culture, Holt, Rinehart and Winston, New York, 1966.

Frey, Frederick, et al., Survey Research on Comparative Social Change: a Bibliography, Mass.: The MIT Press, 1969.

Hall, Edward T., The Silent Language, Greenwich, Conn.: Fawcett Publications, Inc., 1959.

\_\_\_\_\_ and W. F. Whyte, "Intercultural Communication: A Guide to Men of Action," Human Organization, Vol. 19, No. 1, pp. 5-12.



Relevant Readings will be found in the following journals:

Journal of Social Psychology  
Journal of Cross-Cultural Psychology  
American Anthropologist  
Journal of Communication  
Journalism Quarterly  
Rural Sociology  
Public Opinion Quarterly  
American Journal of Sociology  
American Behavioral Science  
Current Anthropology Social Forces  
Journal of Social Issues

Instructor: Dr. Tulsi B. Saral  
Institution: Governors State University  
Module Title: Intercultural Communication  
Target Group: Juniors, Seniors and graduate students  
Units: 2-4

### Description

The nature and process of Culture and Communication will be examined. Major topics will be the relation of a person's perception of environment and his communication behavior, the influence of culture on perception, the influence of cognitive differences on communication between different cultures, the nature and process of stereotype formation, and the effect of stereotyping on interpersonal and intercultural communications.

### Rationale

Interaction among persons belonging to different culture groups is becoming increasingly common as efforts toward social, political and economic integration become more frequent. The literature concerned with stereotyping, interpersonal attitudes, and behavior in culturally heterogeneous groups suggests that interaction across cultural barriers produces substantial difficulties.

The present module is an attempt to understand the complex process by which people belonging to different culture groups communicate, or fail to communicate, with each other.

### Objectives

1. Student will understand the nature and concept of culture and will recognize certain universal features common to all cultures.
2. Student will become aware of the influence of culture on perception.

3. Student will examine Communication as a Process and become familiar with various models of communication.
4. Student will become aware of the similarities and differences between the processes of Interpersonal Communication and Inter-cultural Communication.
5. Student will examine the influence of cognitive differences between groups on communication between members of those groups.
6. Student will demonstrate an understanding of the nature and process of stereotype formation and how stereotypes edit and control our communications.
7. Student will understand the relationship between dialects and communication between the speakers of those dialects.
8. Student will examine the relationship between symbols and culture.
9. Student will become aware of the relationship between moral values and communication.
10. Student will examine the effect of culture on modes of communication.

#### Assessment

Active participation in the assigned Group, Writing Reflections on all questions presented by students, Class Presentation and Writing of a satisfactory Term Paper will each constitute one unit load. At the end of the session, student will have an opportunity of taking an oral, written or take-home examination to establish competencies in particular objectives for transcript purposes.

### Instructional Resources

1. Bem, Sandra L. and Bem, Daryl J. Case Study of a Non-Conscious Ideology: Training the Woman to Know Her Place. In Daryl Bem (ed.) Beliefs, Attitudes and Human Affairs. Belmont, California: Brooks/Cole Publishing Co., 1970.
2. Bennet, John W. and McKnight, Robert K. Social Norms, National Imagery and Interpersonal Relations. In Alfred G. Smith (ed.) Communication and Culture. New York: Holt, Rinehart and Winston, Inc., 1966.
3. Campbell, Donald T. Stereotypes and the Perception of Group Differences. In American Psychologist, 22, 10, October, 1967.
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8. Maletzke, Gerhard. Intercultural and International Communication. In Heinz-Dietrich Fischer and John Merrill (eds.) International Communication. New York: Hastings House Publishers, 1970.
9. Singer, Marshall R. Culture: A Perceptual Approach. Vidya. Spring, 1969.
10. Triandis, H. C. Cultural Influences Upon Cognitive Processes. In Leonard Berkowitz (ed.) Advances in Experimental Psychology. New York: Academic Press, 1964. (Bobb-Merrill Reprint A-463)

Mel Schnapper  
Speech 783  
Intercultural Communication  
University of Pittsburgh  
Winter, 1971

## AN EXPLANATION OF THE LEARNING EXPERIENCE

This learning experience in intercultural communication assumes no prior academic encounter with the content areas. Because the group contains a wide range of backgrounds and experiences, in the first half (approximately) of the term we will lay a basic conceptual foundation and acquaintance with many terms, concepts, theories and models of intercultural communication and those factors that are part of it (values, belief, attitudes, social norms, reference groups, identity, perception, etc.) This will be done in a somewhat conventional way by lectures, readings, discussion, student reports, structured exercises.

The second half will be based on the assumption that the group has command of concepts, terms, and theories from the first half and will be able to make use of these concepts to make more observations of communication during meetings. The meetings will be more experimentally based and the laboratory approach will be employed. (see "Learning Contract"). My role will be one of facilitator -- an available resource who will make appropriate interventions in the ongoing dynamics, helping you to focus in on what is happening within the group. These sessions will be planned by three or four members meeting with me and it will be they who will be responsible for the major planning and analysis of the intercultural communication. This model draws largely from Roger's Freedom to Learn and other sources on reserve. During the latter half of the course readings will be at a minimal and those available will relate directly to issues that arise from group interaction. During this latter half there will be time for work on projects. (See "Kinds of Projects")

### Evaluation

Evaluation will be a part of the group interaction and time will be set aside for self-evaluation, group evaluation. Evaluation will occur within the context of the goals you set for yourself. Evaluation will occur in many different ways and will have different foci. Part of this aspect will include my meeting with some of you after each meeting.

Grades are required by the University and although the emphasis is on self-, peer and my evaluation, there are some very general guidelines that I will use with respect to grade equivalents of performance. These guidelines are suggested and can easily be scrapped if there are more appropriate alternatives as suggested by you. These are:

- "A" Regular attendance, significant contributions to group activities, significant learning, intellectually and/or creative project, as source of cultural awareness to group, understanding of basic concept and internalization.
- "B" Regular attendance, significant contributions to group, activities, significant learning, good project, comprehension of conceptual material.
- "C" Regular attendance, some class contribution, performance of project, understanding of concepts, general fulfillment of own goals.
- "D" Irregular performance, poor project, little reading, no effort.
- "E" Irregular or no attendance, no project, no reading, no nothing.

To spare me the unpleasantness of giving grades of "C" or below I'd prefer that potential candidates for the "C" category not take the course. If you accept the learning contract and the philosophy of the experience, your minimum performance should be equivalent to a "B".

Hoped for outcomes of the experience:

1. Familiarity with basic concepts of culture and communication.
2. Greater self awareness of personal values, beliefs, attitudes, prejudices and other factors which influence your listening and communicative behavior.
3. An increase in listening, perceiving and communication skills as they relate to intercultural communication.
4. A knowledge of conceptual models that explain, and behavioral skills that improve intercultural communication in a dyadic, family, group, organizational, and societal context.
5. The ability to use conflict resolution skills and culture identifying techniques.

There are three books that are most essential for class discussion:

The Process of Communication - David Berlo

Beliefs, Attitudes and Human Affairs - Daryl Bem

The Silent Language - Ed Hall

Please read Parts I, II, III or

Freedom to Learn - Carl Rogers

...and recommended are:

The Book - Allan Watts

The Hidden Persuaders - Vance Packard

"Cultural Basis of Emotions and Gestures" - Weston LaBarre

Other books will be suggested as the course evolves.

### CONTRACT

The latter portion of Speech 783-Intercultural Communication - will use the laboratory or experiential approach. This has been defined as:

an educational strategy which is based primarily on the experiences generated in various encounters by the learners themselves, and which aims to influence attitudes and develop competencies toward learning about human interactions. Essentially, therefore, laboratory learning attempts to induce changes with regard to the learning process itself and to communicate particular method of learning and inquiry. It has to do with "learning how to learn."

This course is not a study of how cultures interact but how people (you) interact with persons from different cultural (racial, class, ethnic) backgrounds from your own. Therefore this course will concentrate on the cultural/personal perceptions, values, beliefs, prejudices which we all bring with us as a product of a culture. Much of the learning which the student will participate in, will be on every subjective level. Learning will take place when you answer questions related to:

1. Why you think as you do about other members of the class.
2. Why you listen to some and not to others.
3. Why and who angers you.
4. Why some are perceived as naive, aware, etc.
5. Your reaction to the total group and class situation.
6. The personal meaning that the lectures and readings have for you.

Your own behavior and interaction are additional textbooks for the course. You will also keep a journal to record personal learning. You should think about:

1. What use you are making of the resources in the group.
2. What role you are playing in facilitating learning for the group?
3. What learning you are doing on your own by way of reading, interviewing, movie previewing, etc.



Learning as defined in this course will have the following properties:

1. It has a quality of personal involvement
2. It is self-initiated
3. It is pervasive
4. It is evaluated by the learner
5. Its essence is meaning

The class size will be limited to 25 participants so that members will be encouraged to speak their minds regardless of the prejudices, assumptions, values, etc. expressed. In this way members can get feedback from other members about their communicative behavior on the cultural/personal level. Experiential learning can only take place if you are present. The group may decide that an "out-of-class" activity (speaker, movie, etc.) should be "required" as a shared experience. There will be no occasion when a fellow participant can "Fill you in" on what you missed. If you decide to take this course write up your personal goals for the course and how you expect to achieve them. Bring to class next time. This is your contract with the group.

#### Outline of Learning Experiences

##### January

- |    |   |
|----|---|
| 7  | What's this class all about? INTRODUCTION |
| 14 | General Semantics                         |
| 21 | Perception                                |
| 28 | Communication as...                       |

##### February

- |    |  |
|----|--|
| 4  | Social Systems   |
| 11 | Class evaluation, reconsideration of goals, previewing of projects |
| 18 | Nonverbal Intercultural Communication                              |
| 25 | Review and introduction to second half                             |
| 27 | All Day Lab  |

##### March

- |    |               |
|----|---------------|
| 4  | To be planned |
| 11 | To be planned |
| 18 | To be planned |
| 25 | To be planned |

##### April

- |    |               |
|----|---------------|
| 1  | To be planned |
| 8  | To be planned |
| 15 | To be planned |

## Kinds of Projects

Here are a few project ideas that might stimulate your own thinking. Each project should try for some kind of group involvement, be indicative of personal learning, and be intellectually rigorous and/or very creative.

1. One concern of mine for the kind of experience this is is what is the meeting-to-meeting learning going on. How and how much are members relating "class" exposure to concepts and experiences to their other learning experiences and to their life in general. One requirement of the course is that members keep journals with regular entries, but I would like something that can be digested and fed back to the whole group. I hope to employ a number of evaluative instruments during the term and would welcome several people helping me with them.
2. White Racism -- One intercultural problem is that of white racism - white's being unaware of its nature, and having been made aware - how to cope with it. Last year the Dean's office sponsored a conference "White-toWhite" - what were the results? What is the nature of recent Black Action Society (BAS) charges against the Athletic Department? Why does the BAS exist? What kind of institution is Pitt? What would be the role of a White Action Society of Pitt (WASP)? This would be a project for those interested in intercultural communication on an institutional level.
3. Microculture of a classroom -- A distinction made between microculture and macroculture is that the microculture occurs in small groups, does not last beyond the life of the group, occurs in specific settings, etc. More often aspects of this microculture are referred to as norms (No talking in church, no laughing at a funeral, etc). These norms are supported by values and assumptions that define what is taking place. After reading Rogers and looking at this group, describe the culture of this group and compare it with two or three other "classes" and with your own ideal learning model. Try to identify verbal and nonverbal behavior and its supporting values, assumptions and your own reaction to them. Be specific about the behavior. Don't say "Teacher is Authoritarian". Say "Teacher does not allow questions during his lecture." Another person with the same data may generalize that the "Teacher is well prepared and does not like chaos." If a number of you do it together you might compare data and interpretations. This microculture might also be used to compare two bars (the two on Atwood Street), two churches (the UACM, St. Paul's) etc.
4. Comparative Cross-Cultural Studies -- At the basis of intercultural communication is the assumption that cross-cultural differences can be identified to explain what takes place during intercultural communication. I have several cross-cultural research models which are very basic to many comparative studies and fairly simple in concept. Several of you might want to conduct a few mini-studies using either the class or other populations on or off campus. This experience would enable you to confront the issues and intercultural dimensions of the "participant-observer role" ethical considerations of such studies, problems of interpretations (as a function of one's own culture) and many other issues that are becoming increasingly critical in the cross-cultural (Comparative) field. Your focus would be on the intercultural dimension of doing such studies.

5. Resources -- Too often students in an introductory course of this type learn some basic information and know about a few books related to the content area. This project is to encourage you to spend some time looking at books, movies, tapes, slides, journals, faculty, magazines, organizations, people-fellow group members, practitioners, etc. Since the emphasis of class discussions will often be on the generic level of intercultural communication you may feel like a more depthful effort in a specific intercultural dimension American-Foreign, Black/White, generational, rich/poor, Indian-American/Anglo-American, Jewish/Gentile, etc. Those of you who decide on this would prepare (for mimeographing) and distribution to other members a list of some length. Resource persons should be identified and described, books annotated, films previewed, journals should be described in terms of general purpose and typical articles. In none on this are you limited to Pitt. Once you decide on your area you might start with me. I'd also want your personal evaluation of what you learned.

6. The Future - There is a new culture in our presence - tomorrow. Some of us are its members - others not. This culture is unique from any culture we might know because it is always new, little understood and tomorrow. For those ten years younger than me it means that your present is not my present, my past doesn't exist for you and your future won't exist for me. We can only meet briefly in the "here and now." I've just read a kind of book - TEG's 1994, a never to be finished book. Unlike Toeffler's Future Shock, it will never be dated. I can order copies for as many of you who would like to participate in it. The format enables you to react as you read and then read your reactions as a book. This could be done as a group. (I have my own copious notes and would like to participate in the experience.) The cost is \$3.00 for five or more copies, otherwise \$5.00/copy. Supplemental to this would be to listen to a tape by Carl Rogers "The Generation Gap" or "The New Man"; previewing Marshall McLuhan's "The Medium is the Message". Reading parts of Toeffler's Future Shock, Margaret Mead's Culture and Commitment, Jerry Rubin's Do It, Charles A. Reich's The Greening of America.

7. Inter-ethnic project -- One intercultural dimension that has long been ignored is that of inter-ethnic relations. Many things might be done in this area, starting with the members of this group. One example: I just bought a game called "Chutzpah" a game for "shlemiels, shlemazels, mavens, balabustas, clutzes, t5umbaniks, and even some of your best friends..." For those of you who haven't figured it out yet, this is a game that highlights many Jewish words, concepts, values, attitudes of American Jews. (Many of which may be unfamiliar to younger Jews in the group.) Some of you who want to explore Jewish-Gentile differences might play this game for as long as you like and interact around the themes that emerge as they arise. You could also do corollary readings and report your experience to the group as a whole. Similar experiences might be designed to investigate other inter-ethnic dimensions.

8. Intercultural Workshops -- The Regional Council for International Education has a series of intercultural workshops that are conducted over the weekend (from Friday evening to Sunday afternoons.) These workshops are attended by American and foreign students from colleges and universities in the tri-state area. They are behaviorally oriented (as is this learning experience) and focus

on many of the same issues that we will deal with here. The major focus in these workshops is on the experience of the foreign student at an American university and how he/she perceives the environment and like wise for the American participants in how they perceive the foreign student and his present or back-home environment. If any of you would like to attend (and I would hope that most of you would) I will make arrangements. The cost is something like \$5.00 for room and board. I would expect you to write-up your experience and relate it to what has been going on in our group, with examples of the concepts we've discussed or new concepts to apply to the group's behavior.

## READINGS

Readings should follow group meetings and will be based on in-class experience. The "core" readings come from The Process of Communication by David Berlo and Beliefs, Attitudes and Human Affairs by Daryl Bem. Other related readings are on reserve.

### INTRODUCTION - 7 Jan 71

Carl Rogers - Freedom to Learn, Chs. 2, 3 (on reserve)

### GENERAL SEMANTICS - 14 Jan 71

Berlo - Chs 7,8, 11 - Process of Communication

Ethel Albert - "Cultural Universals - Words or Things" (on reserve)

### PERCEPTION - 21 Jan 71

Berlo - Chs, 9, 10

Marshall Singer - "Culture: A Perceptual Approach" (on reserve)

### INTERCULTURAL COMMUNICATION IS... - 28 Jan 71

Berlo - Chs, 1,2,3

R. L. Smith - "General Models of Communication" (on reserve)

L. E. Sarbaugh - "Communication as Process" (on reserve)

### SOCIAL SYSTEMS - 4 Feb 71;

Berlo - Chs. 6

Bem - Chs. 12, 3, 4

James A. Anderson - "Communication Accuracy in the Unarranged Date" (on reserve)

B. N. Doyle - "Etiquette of Race Relations in the South: A Study in Social Control" (on reserve)

### NONVERBAL INTERCULTURAL COMMUNICATION - 11 Feb 71

Ed Hall - "Hidden Dimension" (on reserve)

M.D. Benne, L. P. Bradford, R. Lippit, "The Laboratory Method" in T-Group Theory and Laboratory Method: Innovation in Re-Education by Bradford,

L. P. Gibb, J., and Benne, K.D. (on reserve)

### ALL DAY LAB - 27 Feb 71

Rachael D. DuBois & Mew-Soong Li - Reducing Social Tension and Conflict through the group conversation method (on reserve)

UNIVERSITY OF ALABAMA IN BIRMINGHAM

CROSS-CULTURAL SEMINAR

Philosophy 65-12

Fall Quarter, 1971

DESCRIPTION: A COMPARATIVE ANALYSIS OF POLITICAL, SOCIAL, AND MORAL VALUES.

A seminar course utilizing selected members of the university's international community as resource people that will explore contemporary issues in a cross-cultural manner to the end of developing an awareness of the role that cultural background plays in influencing values and perception of the world.

PREREQUISITES: Open to upper-level undergraduates by permission of the instructor, Richard A. Schuler.\* Three hours credit.

BASIC TEXT: The Silent Language, Edward Hall.

CLASS MEETINGS: The term commences Monday, Sept. 27, 1971, and ends Monday, Nov. 29, 1971. Classes will meet twice weekly on Mondays and Thursdays, beginning at 10:25 AM and ending at 12:30 PM.

METHOD OF  
INSTRUCTION:

The seminar (discussion) method utilizing six members of the UAB international community: Dr. Rodrigo F.C. Luna, Chile; Dr. Andrzej Kapuscinski, Poland; Dr. Leo T.T. Tan, Indonesia; Dr. Sergio Stagno, Chile; Dr. Robert E. Morgan, Wales; Dr. Eva Dubovsky, Czechoslovakia. Students will be expected to do rather extensive readings in books and articles (bibliographies) provided by the six discussion leaders. Students will also be expected to: 1) participate actively in class discussions; 2) do a thorough study of the basic text; 3) conduct independent research; 4) present oral reports; 5) write one major paper; 6) demonstrate their grasp of the material via several open book tests.

\* Teaching Assistant: Mr. Wiley Livingston, School of Medicine

# CALENDAR

ASSIGNMENTS  
papers  
tests  
oral reports

## CLASS MEETINGS

SCHEDULE OF DISCUSSION LEADERS, THEIR TOPICS  
AND BIBLIOGRAPHIES, AND CLASS ACTIVITY

Assignments in <u>The Silent</u> <u>Language</u>	Monday, Sept. 27	Introduction to course. Prepare for
	Thursday, Sept. 30	discussion leaders
Assign group oral report on topic #1	Monday, Oct. 4	Discussion Leader: Dr. Rodrigo Luna Topic #1: A socio-economic analysis of contem- porary Chile exploring the implications of recent events in Chile in terms of the future of S. A.
Quiz on <u>The</u> <u>Silent Language</u>	Thursday, Oct. 7	Bibliography: <u>Inside South America</u> , John Gunther
Assign group oral report on Topic #2	Monday, Oct. 11	Discussion Leader: Dr. Andrzej Kapuscinski Topic #2: Krzysztof Penderecki as an example of Po- lish music. At the end of the seminar the class will listen to "Dies Irae," an oratorio dedicated to the memory of those murdered at Auschwitz.
Discuss prewrite for major paper	Thursday, Oct. 14	Bibliography: Selected essays and other material to be distributed in class. Also, independent library research.
First oral report	Monday, Oct. 18	Synthesis. Continuing work in <u>The Silent Language</u> .  First two oral reports.
Second oral report	Thursday, Oct. 21	Prepare for next two discussion leaders.
Assign group oral report on topic #3	Monday, Oct. 25	Discussion Leader: Dr. Leo Tan Topic #3: Family planning in Indonesia.
Mid-quarter quiz on topics to date	Thursday, Oct. 28	Bibliography: "Country Profiles, Indonesia April 1971" (obtained from the Population Council, New York, New York).



Assign group oral report on Topic #4	Monday, Nov. 1	Discussion Leader: Dr. Sergio Stagno Topic #4: Land reform in general with a specific analysis of South America, especially Chile.
open	Thursday, Nov. 4	Bibliography: <u>Agrarian Problems and Peasant Movements in Latin America</u> by Stavenhagen
Third oral report. Rewrite due.	Monday, Nov. 8	Synthesis. Conclude work in <u>The Silent Language</u> . Second two oral reports.
Fourth oral report. Final quiz on <u>The Silent Language</u> .	Thursday, Nov. 11	Prepare for next two discussion leaders.
write	Monday, Nov. 15	Discussion Leader: Dr. Robert E. Morgan Topic #5: The Rationality of Nationalistic Movements in Small Nations: Wales, A Case in Point.
paper	Thursday, Nov. 18	Bibliography: <u>The Western Mail</u> (To be flown in from Wales)
write paper	Monday, Nov. 22	Discussion Leader: Dr. Eva Dubovsky Topic #6: Many times I have been asked, "How do people in Czechoslovakia manage their lives in an environment lacking the freedoms found elsewhere?" I shall attempt to answer that question.
major paper due	Thursday, Nov. 25	Bibliography: <u>The History of Ideas</u> by George Boas
	Monday, Nov. 29	Class Activity

Exams --- December 1-7

## Syllabus for U 466

### Analysis of Intercultural Communication

Appropriate theories, concepts and bodies of facts, drawn from the various disciplines, are integrated under the rubric of communication. The content of the course will touch upon the processes of perception and learning (change), thinking and evaluation. The syntactics or forms of communication are considered according to networks, feedback mechanisms and media. The problem of semantics or meaning of communication is treated as applications in the field of intercultural differences.

About one-third of the course is based on lectures, while the remaining two-thirds of the time is consigned to applications and experience. It is intended that the concepts derived from lectures and readings be worked with and experienced in the context of group discussions, exercises and experiments.

#### Textbooks:

- Berlo, David K. The process of communication, an introduction to theory and practice. Holt, Rinehart and Winston, Inc., 1960.
- Smith, Alfred G. Communication and culture, readings in the codes of human interaction. Holt, Rinehart and Winston, Inc., 1960.

Continuation:

Syllabus for U 466

In addition to the two textbooks, the books below are useful and relevant references:

- Barnlund, Dean C. Interpersonal communication: Survey and studies. Houghton Mifflin Company, 1968.
- Carpenter, Edmund and McLuhan, Marshall (Eds.) Explorations in communication, an anthology. Beacon Press, 1960.
- Dance, Frank E. X. (Ed.) Human communication theory, original essays. Holt, Rinehart and Winston, Inc., 1967.
- Hoffman, Arthur S. (Ed.) International communication and the new diplomacy. Bloomington: Indiana University Press, 1968.
- Kelman, H. C. (Ed.) International behavior: A social-psychological analysis. New York: Holt, Rinehart and Winston, Inc., 1965.
- Klapp, Orrin E. Collective search for identity. Holt, Rinehart and Winston, Inc., 1969
- Matson, Floyd W. and Montagu, Ashley (Eds.) The human dialogue, perspectives on communication. New York: The Free Press, 1967.
- Miller, George A. The psychology of communication, seven essays. Baltimore: Penguin Books, Inc., 1967.
- Pye, Lucian W. (Ed.) Communications and political development. Princeton: Princeton University Press, 1963.
- Thayer, Lee (Ed.) Communication theory and research, proceedings of the first international symposium. Springfield, Ill.: Charles C. Thomas, Publisher, 1967.
- Watzlawick, Paul, Beavin, Janet Helmick, & Jackson, Don D. Pragmatics of human communication, a study of interactional patterns, pathologies, and paradoxes. New York: W. W. Norton & Company, Inc., 1967.

5-27-70

## Syllabus for U 666

### Understanding American Culture

The objective of the course is to provide a description of American culture so that the content will not only be mastered but also assimilated. For the attainment of this objective, there must be some congruence between the private fantasies, images, motives and styles of students and the content of the course. Choice of topics and concepts, use of methods of discussions and simulations, and the use of visual materials will contribute to establishing bridges between the content of the course and the students.

American culture will be systematically presented in contrast to other cultures or according to contrasts found in subcultures of American society. Some of the cultural variations of the American scene will be considered according to black - white and middle - lower class distinctions. The approach to American culture is interdisciplinary, and special attention is given to the psychological and social levels of analyzing culture. The concepts used are cognitive dimensions which are conceptually equivalent from culture to culture, and refer to differences among people rather than to their similarities.

The content of the course is organized as patterns of thinking, assumptions, values and cultural norms. Patterns of thinking are considered as processes while values are identified as the rules governing behavior available to awareness. Assumptions on the other hand represent fundamental predispositions of the individual which lie below the level of awareness. Cultural norms do not completely govern behavior but constitute social concepts used to explain or justify and partly guide behavior.

The content of the assumptions and values of American culture are covered according to four components. The first one of these is the form of activity which includes decision-making, action, motivation, temporal orientation and other topics.

The second component of culture, form of social relations, consists of topics such as friendship, equality, cooperation, formality and specialization of roles.

The perception of the world is the third component comprising of subjects such as the relationship of man to nature, materialism, progress, quantification and time.

All cultures may be regarded as assuming some perception of the individual and the self. This is the fourth component of culture under which the topics of individualism, self as point of reference, cultural variations of the self concept, self-reliance and fragmentation of the personality are considered.

Book used as text:

McGiffert, Michael, The Character of Americans,  
Dorsey Press, 1964.

Sample of books used as references:

Kaplan, Bert, Studying Personality Cross-Culturally,  
Harper and Row, 1961.

Kluckhohn, Florence and Fred L. Strodbeck, Variations  
in Value Orientations, Row, Peterson, Evanston, 1961.

McClelland, David C., The Achieving Society, D. Van Nostrand Company, Inc., Princeton, 1961.

Nakamura, Hajime, Ways of Thinking of Eastern Peoples: India -  
China - Tibet - Japan, East-West Center Press,  
Honolulu, 1964.

Williams, Jr., Robin M., American Society; a Sociological  
Interpretation, Alfred A. Knopf, New York, 1961.



# The EAST-WEST CENTER *Honolulu, Hawaii 96822*

EAST-WEST CULTURE LEARNING INSTITUTE

## PROSPECTUS: SUMMER PROGRAM IN EAST-WEST

### INTERCULTURAL STUDIES FOR 1972

July 15 - August 15, 1972

sponsored by the

EAST-WEST CENTER

Culture Learning Institute  
Honolulu, Hawaii

in cooperation with

Asian and U.S. Sponsoring Agencies

Date March 14, 1972

/s/ Everett Kleinjans  
Chancellor, East-West Center

Date \_\_\_\_\_

/s/ Verner C. Bickley  
Director, Culture Learning Institute  
East-West Center

(CLI-24)

CENTER FOR CULTURAL AND TECHNICAL INTERCHANGE BETWEEN EAST AND WEST

*An educational institution of the Government of the United States of America in cooperation with the University of Hawaii*



## I. INTRODUCTION

The Summer Program in East-West Intercultural Studies for 1972 is intended to provide educators from Asia and the United States opportunities to discuss together aspects of their respective cultures and to enable them to consider, in face-to-face discussions, problems of biculturalism, acculturation and intercultural education.

## II. PURPOSE

This project aims to achieve the following objectives:

- a. Provide participants with opportunities to discuss together selected aspects of the cultures of both East and West, to learn more thereby about intercultural education both in means and ends, and to consider together how cross-cultural perspectives can help toward the clarification and solution of basic human problems.
- b. Provide participants with daily cross-cultural experiences and activities which, it is hoped, will enhance and enrich their background and lead to better mutual understanding.

## III. EDUCATIONAL PROCEDURES

The educational procedures will include seminars, workshops, and lectures by specialists in the various cultures from the East-West Center and the University of Hawaii. It will also include films and cross-cultural experiences and activities.

## IV. SUBJECT-MATTER

The theme of the Summer Program in East-West Intercultural Studies for 1972 is: "Basic Human Concerns in Cross-Cultural Perspective."

Selected human problems, common to both East and West, will be used as vehicles for cross-cultural understanding. By learning how another culture faces a basic human concern, greater understanding of that culture will be engendered as well as enlightenment about one's own. In particular the program will discuss the following problems:

- a. How to achieve humanistic education in a technological age
- b. Minorities within larger cultures, both East and West
- c. The generation gap in both East and West
- d. The quality of the human environment

In regard to all of these problems the major focus will be on what education, specifically intercultural education, can do to illuminate and help solve them, and how and why such education can be made a greater part of the teacher-training process in all countries. Ways and means of intercultural education will be considered. Furthermore, in the face-to-face discussion with participants from other cultures, it is hoped that participants will learn both how cultural factors make basic human problems unique and different in each culture and at the same time how common human values might be applied. In the end, the main purpose will remain that of mutual understanding of differing cultures by means of common human concerns.

#### V. PARTICIPANT SELECTION CRITERIA

To be eligible for consideration candidates must be:

- a. Educators from Asia and the U.S. with a particular interest in cross-cultural studies.
- b. Fluent in English since English will be the medium of instruction and communication.
- c. Between the ages of 25 and 50.

NOTE: There is no limit to the number of nominees submitted by a single country or agency, but because of the limited number of available spaces for the project, the EWC will determine the maximum number of participants selected from any one country.

#### VI. EVALUATION

- a. Participants will submit a final report on the project.
- b. They will produce a journal on cross-cultural insights.
- c. The project coordinator will be responsible for daily supervision and evaluation, will meet regularly with the participants to receive feedback, discuss problems, and evaluate the training activities.